THE

SACRED INTERPRETER:

Or, A PRACTICAL

INTRODUCTION

TOWARDS A

Beneficial READING,

AND A

Thorough UNDERSTANDING,

OF THE

HOLY BIBLE.

In TWO VOLUMES.

BRITISH MUSEUM

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HOLY BIBLE.

CONTAINING,

I. A Faithful HISTORY of the Four Ancient Monarchies, (the *Aſſyrian*, *Perſian*, *Grecian*, and *Roman*) abſolutely neceſſary for the Knowledge of the Condition of the *Jewiſh* People.

II. A General View of the State of the *Jewiſh* Church, to the Deſtruction of JERUSALEM.

III. Remarks on the *Pentateuch*, and the Prophets in the *Old Teſtament*; and on the Goſpels, the Acts of the Apoſtles, and the Epiſtles, in the *New*; ſhewing the Deſign and chief Scope of each Book.

IV. An exact Chronology of the HOLY SCRIPTURES, taken from Archbiſhop *Uſher*, and Mr. Archdeacon *Echard*.

V. A Diſſertation upon REVEALED RELIGION, and an Account of thoſe Divines who have defended it.

VI. Difficult Texts of SCRIPTURE explained; with a Recital of ſuch SACRED MYSTERIES as ought not to be made the Subject of Human Enquiry.

LIKEWISE

The Several Parts of the HOLY LAND are compared with the Accounts given thereof by Modern Travellers. The Whole deſigned to render the Study of the HOLY SCRIPTURES more Eaſy and Inſtructive.

By *DAVID COLLYER*,
Late Vicar of *Great Coxwell*, *Berks.*

The THIRD EDITION, Reviſed and Improved; with compleat Indexes.

VOLUME I.

It appears by this Performance, that the Reverend Mr. Collyer *ſpent his Time very wiſely in his Country Living. This is a Work of general Uſe: Proper to be read by every Body, and ſhould be in every Houſe, where there is a BIBLE.* [*See* La Roche's Memoirs of Lit. 1726.]

LONDON:
Printed for *J. Brindley*, Bookſeller to His Royal Highneſs the Prince of *Wales*, in *New Bond-ſtreet*; and *S. Birt*, in *Ave-Mary Lane*.
M,DCC,XLVI.

BRITISH MUSEUM

19280 a5

To the HONOURABLE the

GOVERNORS

OF THE

Bounty of QUEEN *ANNE*;

AND TO

THOMAS EDWARDS, Eſq; *Sen.*
THOMAS EDWARDS, Eſq; *Jun.*
FRANCIS COLSTON, Eſq; and
ROBERT CARR, Eſq;

EXECUTORS

OF

Edward Colſton, Eſq; Deceaſed:

AND ALSO TO

THOMAS PLEYDELL, Eſq;
LOVELACE BIGG, Eſq;
GEORGE-PRATT WEBB, Eſq;
ROBERT PACKER, Eſq;
EDWARD RICHARDS, Eſq;
Mrs. RACHEL PLEYDELL,
Mrs. ELIZABETH ERNLE, and
Mrs. ELIZABETH PAYNE;

THESE Papers are, to Them, moſt humbly Dedicated; (in a grateful Senſe of the Pious Aſſiſtance Received for the Augmenting of the Vicarage of *Great Coxwell*, in the Dioceſe of *Sarum.*)

BY

September 6, 1724.

DAVID COLLYER, *Vicar.*



ADVERTISEMENT *of the* BOOKSELLERS, *concerning this* Edition.

BY the Advice of ſeveral judicious Gentlemen, we have kept in the Text only the Words of Mr. COLLYER's *numerous Quotations, except where it was abſolutely neceſſary to do otherwiſe, and thrown the* Book, Chapter, Verſe, *or* Section, *into the Margin, with References; whereby the Reading is rendered much more Free and Current.*

PREFACE.

THE chief Deſign of Compiling this *Work*, was to aſſiſt thoſe who are religiouſly diſpoſed, although unlearned, to read the *Holy Scriptures* with Underſtanding, Pleaſure, and Profit. For which Purpoſe, the *Author* hath endeavoured, by a plain familiar Method and Style, to be the *Reader*'s *Guide*, in his *ſearching of the Scriptures*, (ſeeing, as it hath been long ago * obſerved, *There is Depth enough therein to exerciſe the Wiſe; and Plainneſs enough to inſtruct the Weak; it being like unto a River, having its Shallows and Depths, where the* Lamb *may wade, as well as the* Elephant *ſwim,)* particularly, by giving an Account of ſome Matters which ſeemed neceſſary to be conſidered.

IN the *Firſt* Place, ſuch as the Four Ancient Monarchies, and the Scene of thoſe

* *Greg.* Mag. Epiſt. ad *Leandr. c.* iv. apud *Forbeſii* Inſtruct. Hi oric. Theol. *l.* iii. *c.* 30. *ſect.* 4.

Tranſactions mentioned in the *Old* and *New Teſtament*, *viz.* the *Land* of *Canaan*, and the *City* of *Jeruſalem*; and alſo by an Enquiry into the Nature of *Revelation* and *Inſpiration* in general; the Grounds on which we believe the *Holy Bible* to be the *Word* of *God*; the Reaſons why the *Scriptures* ought to be read by the common People, and the Manner how they ſhould read them.

Secondly, Follows an Account of the *Titles* and *Diviſions* of the *Bible*; with ſome general Rules for the underſtanding thereof; together with a conciſe View of the *Hiſtory* of the *Jews*, and the *State* of the *Church*, from the Beginning, to the final Deſtruction of *Jeruſalem*.

And for the Reader's better underſtanding of *every Part* of the *Bible*, there are prefixed ſome *general Remarks* on the *Pentateuch*, and the *Prophets*, in the *Old Teſtament*; as alſo on the *Goſpels*, the *Acts*, and the *Epiſtles*, in the *New*; and throughout, the Reader is ſhewn the *Deſign* and *chief Scope* of each Book.

Farther, becauſe our Saviour hath pronounced *him* to be *the happy Perſon*, not only who may *know theſe Things*, but who ſhall *do them*, ſuch *Practical Obſervations* are

are annexed, as tend to promote Religion, and prevent Miſtakes. There is alſo an Addition of the *chief Periods* of the *Jewiſh* Hiſtory, after the *Return* from the *Babylonian Captivity* (where the *Old Teſtament* ends) to the Time of *Chriſt*, and thence to the Deſtruction of *Jeruſalem* by the *Romans*; together with a brief Account of that dreadful Judgment, and of the State of that City afterwards.

As to the *Chronology* of the *Old Teſtament*, Archbiſhop *Uſher*'s *Annals* have been followed: And for the *New Teſtament*, Mr. Archdeacon *Echard*'s Tables in his *Eccleſiaſtical Hiſtory*. From whence, there is a *Chronological Table* drawn up, in ſuch a Method, as will fully anſwer the Deſign propoſed of *Inſtructing the Unlearned*, for whoſe farther Help, the Diſtance of Time is ſet down between every obſervable Occurrence, from the *Beginning* to the *Deſtruction* of *Jeruſalem*.

THE Remarks interſperſed were made by the Author in reading over the *Primitive Writers* of the Church, and of ancient and latter *Commentators*, and a few of the *Jewiſh* Rabbies, (particularly the moſt judicious of them *Maimonides*, according to *Buxtorf*'s Tranſlation, with others, as they are cited by *Hottinger* and Dr. *Lightfoot*,) as alſo the Works of modern Divines who have defended *Revealed Religion*.

OUR

OUR *literary Notes* contain no other Quotations than what are abſolutely neceſſary, either to *confirm*, or more fully to *illuſtrate* what they refer to, in caſe theſe Papers ſhould chance to fall into the Hands of ſome Perſon, more converſant in Books than *thoſe* are for whom they are chiefly deſigned; particularly, any of the *younger Students* in *Divinity*, who may greatly improve by the Remarks of others, and who are deſired to excuſe a few Repetitions, which may be of Uſe to *common Readers*, and the Explanations of ſome uſual Terms, which could not well be omitted, and without which they would not be intelligible to the Vulgar.

THE Subject, indeed, is the moſt noble; and worthy the Purſuit of the utmoſt Skill and Diligence. And the Author humbly hopes he ſhall not any where be found guilty of miſguiding the Reader, by a wrong Interpretation of God's Holy Word. What he comforts himſelf with, is, that as his Office engages him frequently to conclude our holy Liturgy in *publick*, with *Granting us in this World Knowledge of thy Truth, and in the World to come Life everlaſting*; ſo he can hope for the Benefit of the ſame Petition, as uſed on this Occaſion in *private*; and that a ſincere Deſire, as well as honeſt Endeavour of aſſiſting his Brethren

thren to *ſearch the Scriptures* with Delight and Profit, may in ſome Meaſure excuſe the Defects either of Learning or Judgment, both with God and Man.

WHATEVER Difficulties we may meet with, moſt certainly, great are our Encouragements to a conſtant diligent Peruſal of the *Holy Bible*, above all other Books whatſoever: Thereby we converſe with *God* himſelf, and his Son *Jeſus Chriſt*; with the ancient *Patriarchs*, *Prophets*, and *Apoſtles:* We improve in the moſt excellent divine Knowledge, ſuch as will forward our Admiſſion into Heaven, and accompany us * thither: That true *Wiſdom which is from Above*, and will make us *wiſe unto Salvation*, procure for us Riches which fade not away, with that Glory, Honour, and Pleaſure, which earthly Pomps, Poſſeſſions, and Enjoyments, (all the moſt ample Rewards of other Studies,) are not ſo much as faint Reſemblances or Shadows of, and which ſhall never be diminiſhed nor taken from us.

WHERE any Part of Holy Scripture is explained in general, or according to ſuch Doctrine or Practice, of which ſome Readers may not have the ſame Opinion with the Author; he hopes it will appear, that if there be not enough

* Diſcamus in terris, quarum nobis ſcientia perſeveret in cœlo. *Hieronym.* Epiſt. ad *Paulinum.*

enough ſaid to *convince*, there is nothing that juſtly can *offend* any unprejudiced Searcher after Truth. What relates to the *Jewiſh* Hiſtory, after their Return from the *Babylonian* Captivity, is extracted from the *Maccabees*, and *Joſephus*; of which it may not be improper to give ſuch Readers, who may be unacquainted therewith, a ſhort Account.

Of the *Two* Books of *Maccabees*, the *Firſt* hath been moſt eſteemed, as being the more accurate Hiſtory, though written by an *uncertain Author*, and after the *Spirit* of *Prophecy* ceaſed in the *Church* of the *Jews*; and therefore was not received into their *Canon*, nor owned as ſuch by *Chriſt* and his *Apoſtles*: Nor did the Primitive Chriſtians receive theſe *Apocryphal* Books as ſtrictly *Canonical*; however, they allowed them to be read in Churches, as containing *divers Matters* which tend to *Edification*, and (what is moſt to our Purpoſe) relied on the *Truth* of the *Hiſtory* therein recorded *.

As for *Joſephus* †, he was a learned and religious *Jew*, deſcended from the Prieſtly Family,

* *Gerhardi* Loc. com. de ſacr. Scripturâ. *cap.* vi. *ſect.* 230, &c. *Beveregii* Codex, Can. Eccleſ. Prim. *l.* ii. *c.* 9. *ſect.* 3. *Du Pin's* Canon, *&c. l.* i. *c.* 1. *ſect.* 15. *And Dean* Prideaux's Connect. *par.* ii. *b.* 3. ſub Anno 166.

† *See the* Firſt Diſcourſe *at the Beginning of* L'Eſtrange's *Edit. concerning* Joſephus. N. B. *For the Uſe of the* Engliſh

Family, and born in the Year of *Chriſt* Thirty Seven, that is, about four Years after our *Saviour*'s Aſcenſion into Heaven. When the *Jewiſh* Wars againſt the *Romans* broke out, he took up Arms, and was a Governor and Captain in *Galilee*, and bravely defended his Country, till at length he was taken Priſoner; but being afterwards releaſed, when the *Wars* were over, he wrote the Hiſtory of them at large. Soon after, he compoſed the *Antiquities of the Jews*, in Ten Books, from the Time of their being firſt a People and Nation. From whence, that Account of the *Jewiſh* Affairs is chiefly taken which is not mentioned in the *Holy Bible*, and more eſpecially concerning their dreadful Deſtruction; wherein *Joſephus* was a ſorrowful Eye-Witneſs, and upon which he declared himſelf to be of Opinion, that *God hath forſaken his* Nation, *and was gone over to the* Romans *.

Two

Engliſh *Reader, the Quotations out of* Joſephus *are for the moſt Part according to that Verſion; but, compared with, and ſometimes brought nearer to the* Original *of* Dr. Hudſon's Oxford *Edition, wherein the Number of the Chapters in our* Notes, *agree with thoſe in* L'Eſtrange's *Edition.*

The Quotations out of the Eccleſiaſtical Hiſtorians, as Euſebius, Socrates, *&c. are according to the* Engliſh *Tranſlation*, Cambridge, 1683, *with* Valeſius's *Notes, compared with the* Greek *Edition of* Geneva, 1612.

* *Wars, B.* iii. *ch.* 14.

Two Cautions here ſeem neceſſary to be given the Reader concerning the *Holy Scriptures*, viz. *Firſt*, Where they ſpeak only in *General*, we ſhould not be over curious to dive into *Particulars* which *God* hath not *revealed*; ſuch as *the Manner how the Creatures were at firſt formed*; the *Application of ſome general Prophecies*, the *Deſign* whereof does not appear in the *Prophets* themſelves, nor hath been explained by the *Holy Spirit* in the *New Teſtament*, and which therefore cannot be known till their *Accompliſhment*; the diſtinct *Nature of God*, and the *Holy Trinity*; the *Manner* of *uniting the* Human *to the* Divine *Nature of Chriſt*; *God's eternal Decrees*; the *particular Manner of the* Reſurrection, *and of re-uniting the* Soul *and* Body; *the Seaſon and Method of the Converſion of the* Jews, and ſuch like. In reſpect to which, let us be wiſe *to Sobriety*, and not *exerciſe ourſelves in Things too high and wonderful for us:* But be content with what God hath thought fit to *reveal*, and make a proper Uſe of ſuch his Divine *Revelation*. Where the *Scripture* hath not a *Tongue to ſpeak*, it is not our Buſineſs to *enquire*; for that would *miniſter Queſtions* which can never be reſolved, and hinder us from *Godly Edifying*, and from purſuing the main Deſign of *God's Holy Word*, which tends to the Increaſe of *Faith and Charity, out of a pure Heart and a good Conſcience:*

Conſcience: From which, as the Apoſtle complained in his Time, *ſome having ſwerved, have turned aſide unto vain jangling.* On the other Hand, it is certainly ſafe for us to be *ignorant* of what *God* hath not revealed.

We can never hope to attain the Knowledge of Divine Matters, ſo as to be inflamed with the Love and Expectancy of them, without a *pure Heart*, and *fervent Prayer*. The *Penman* of the *Scriptures* is *Jehovah*, the *Subject* is *Holy*, and therefore we are not to indulge *impure Thoughts*, nor harbour any *wilful Sin*, whilſt we *read*, or would *underſtand* and *profit* by *them*; for *without Holineſs no Man ſhall ſee, or know, the Lord*; but, *if any Man do his Will, he ſhall know of the Doctrine whether it be of God.* Nor can we expect the Divine Aſſiſtance, without *Prayer* to Him, who is the *Author of every good and perfect Gift*; and in this Caſe more particularly, it is He *who commanded the Light to ſhine out of Darkneſs*, that muſt *ſhine in our Hearts, to give the Light of the Knowledge of the Glory of God.* Seeing therefore we *lack* this Heavenly *Wiſdom*, we are *to ask of God, that giveth to all Men liberally, and upbraideth not.* And we cannot better *pray* to Him for this Purpoſe, than by that Divine Form which his Son hath taught us, *(Our Father, &c.)* concluding with this excellent *Collect* of our *Liturgy*.

Bleſſed

Bleſſed Lord, who haſt cauſed all Holy Scriptures to be written for our Learning, grant that we may in ſuch wiſe hear them; read, mark, learn, and inwardly digeſt them; that by Patience and Comfort of thy Holy Word, we may embrace and ever hold faſt the bleſſed Hope of everlaſting Life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*



THE


THE TRAVELS
of the
CHILDREN of ISRAEL
OUT OF ÆGYPT,
through the Red Sea,
and the Wilderness, into
CANAAN,
or the
HOLY LAND
THE
MEDITERRANEAN OR GREAT
SEA
ÆGYPTIAN SEA
JONIAN SEA
Joppa
Jamnia
Jabneth
Azotus or Ashdod
the Bay of Gaza
Ascolon
Gaza
Angarus Mt.
Pompey's Grave
the Avites
or Hazerim
SIMEON
Bersheba
Mt. of the Amorites
or Wild-Goats
IUDEOIDUMEA
Wilderness of Zin
Rithmah
Kadesh
Hor
Hazeroth
Rimon Parez
Libnah
Wilderness of Sinai
Rephidim
Mush
Dephkah
Risah
Hhelahath
PARAN
Shapher
Haradah
Macheloth
Tahath
Tarah
Mithcah
Hashmonah
Moseroth
Benejaakan
Horagidgad
Jothath
Ebronah
Ezion-gebar
Wilderness of Sin
Wilderness of Etham
Etham
Marah
Elim
Jam Suph
Succoth
Phiahiroth
THE RED SEA
Ramases
DELTA
ÆGYPT
IDUMEA
the New
Tanis
Pithom
Pelusium
Casiotis or the Country
of the Amalekites
Pathmos
Mendes
Tanit Ost.
Pluset Ost.
Parr Sculp.


67
the Arvadites
Arvadi
Antaradus
Tripolis
Eleutherus R.
Arca
the Midland
Sea
Arkites
Byblus
34
CÆLOSIRIA
Shezeth
Libanus
Lebanon
Land of Cabul
Sydon
Nebi
Bezeth
Isyer
Heliopolis
Rephaims
Abilene
Tyrus
Plain of Sidon
Region of Daphne
Sandalium
Ecdippa
Achzib
Chezib
Panrum
the Cave
Antilibanus
Mt. Transfig
Abila
ZOBAR
Damascus
Belus
Dan
Gabara
Orontes R.
Merthon
Abana
33
Ecdippa
Cendeva
Hazor
Meroz
Jacobs Bridge
Golan
Bethabara
Bethsaida
Bethsaida
Sea of Gal. Lile or Ge
Nazereth
ARGOB
TRACHO
NITIS
Hippo
Capernaum
Tiberius
Ginea
Jordan
The Great Plain
Adam
Pella
Abel Shittim
32
Petra
Abarim
41
Philadelphia
Rabbah
Almon diblathaim
40
Lotts Cave
Sodom
Zoar
39 Dibongad
31
Eglath
Agalah
38
Zared Valley
EDOM
37 Oboth
Zalmonah
36 Punon
Black Mountains
30
A Scale of 60 Miles
10 20 30 40 50 60
67
68
69
PHŒNICIAN SEA
PHŒNICIA
ASHER
ZEBULUN
ISACHAR
MANASSETH
SAMARIA
EPHRAIM
BENJAMIN
REUBEN
GAD
GALILEE
MANASSES
BATANEA
AURANITIS
BASANITIS
GAULONITES
AMONITES
MOABITES
PEREA
JUDAH
THE DEAD SEA
ARABIA

THE
Sacred Interpreter.

PART I.

CHAP. I.

Of ſome Matters neceſſary to be conſidered in the firſt Place.

SECTION I.

An Account of the Four Antient Monarchies ; *neceſſary for the underſtanding of the State and Condition of the* Jews, *and thereby of the Holy Scriptures.*

AS in the ſeveral Ages of the World, a great many particular Countries were governed by their reſpective Kings, ſo there were four principal or great Monarchies, which ſucceeded each other, and which had the chiefeſt Authority and Power, and the largeſt Dominions in Subjection under them ;

them: In the Hiſtories of which, thoſe who read the unexpected and moſt ſurprizing Succeſs on the one Hand, and at other Times the no leſs wonderful Diſappointments, cannot but obſerve the Providence of God, both in the firſt Eſtabliſhment of, and alſo in the Periods put to each of them, and the Changes made from the one to the other when the divine Pleaſure had once been accompliſhed, and the Ends brought about for which they were at firſt ſupported, and afterwards diſcontinued (*a*).

Theſe principal Monarchies were, the *Aſſyrian*, the *Perſian*, the *Grecian*, and the *Roman*.

Firſt, the *Aſſyrian*, founded by *Nimrod*, (*b*) about the Year of the World 1771, who had his Seat at *Babel*, or *Babylon*, on the River *Euphrates*, whence the Country was call'd *Babylonia*; and alſo at *Nineveh*, ſo called from his Son *Ninus*, on the River *Hiddekel*, (the ſame with *Tygris*,) (*c*). This Empire continued above fourteen hundred Years, till a Conſpiracy being entered into by *Arabaces* and *Beleſis*, the Deputy-Governors of *Media* and *Babylon*, againſt *Sardanapalus*, an effeminate Prince, a (*d*) Diviſion was made of the Monarchy in the Year of

(*a*) *So viſible alſo, in other Ages, was the Hand of God in the Subverſion of the* Greek *Church, (which was become very corrupt in Faith and Practice,) and in the Conqueſt of the* Grecian *Emperors, at the firſt enterprized by a ſmall Number of undiſciplined* Arabians (*or* Saracens) *under* Mahomet *and his Succeſſors, (the* Cailiffs,) *till at length they became Maſters of* Syria, Paleſtine, *and* Egypt, *and extended their Conqueſts as far as* Perſia. *See* Ockley's Hiſt. of the Saracens, *Part* I.

To theſe afterwards, the Turks (*another fierce Nation of People*) *oppoſed themſelves, till at length they became their Maſters, (having embraced the* Mahometan Religion, *which they found ſo agreeable to their own Temper and Manners,*) *and transferred the Imperial Authority to themſelves.* (*b*) Gen. x. Uſſer Annal. *A. M.* 1771. (*c*) Gen. x. 11. *the Marginal Reading.* Bochartus apud Pool & Patrick in loc. (*d*) Uſſer, *A. M.* 3257.

of the World 3257; when *Arbaces*, Governor of *Media*, called in Scripture *Tiglathpileſer* (*e*), one of the chief Conſpirators, ſeiz'd on *Media* and *Perſia*, and the neighbouring Provinces; and alſo (upon *Sardanapalus's* deſtroying himſelf in a Funeral Pile at *Nineveh*) he was owned King of *Aſſyria*, and reſided at *Nineveh*. *Beleſis*, the other of the Conſpirators, Governor of *Babylon*, called *Nabonaſſar*, (and in Scripture *Baladan*,) (*f*) made himſelf King of *Babylon*, in *Chaldea*; and there his Succeſſors reſided for ſixty ſix Years, till the Year 3323; when the Seed Royal failing at *Babylon*, *Eſarhaddon*, then King of *Aſſyria*, obtained *Babylon* too, and reunited it to the antient *Aſſyrian* Monarchy, (*g*) which is alſo called by the Name of the *Babylonian* or *Chaldean* Monarchy, from thoſe Kings who kept their Court at *Babylon*, a City of *Chaldea*, as thoſe eſpecially did who ſucceeded *Eſarhaddon*. This Monarchy is reckoned to have laſted near ſeventeen hundred Years, either in a larger or ſmaller Extent, from the firſt Beginning thereof by *Nimrod*, to its Period by *Cyrus*.

Many of the *Aſſyrian* and *Babylonian* Kings were as Scourges in the Hands of God, to chaſtiſe both the Kingdoms of *Judah* and *Iſrael* for their Sins: Such as *Pul*, (who is ſuppoſed to be the Father of *Sardanapalus*) (*h*) and *Tiglathpileſer* who ſubdued and carried into Captivity very many from the Northern Parts of the Kingdom of *Iſrael*, (as about *Galilee* and *Gilead*,) (*i*) and *Salmaneſer*; and after him *Eſarhaddon* made captive the reſt of the ten Tribes; (*k*) and at length *Nebuchadnezzar*, King of *Babylon*, carried away alſo the two Tribes of

(*e*) 2 *Kings* xv. 29. (*f*) 2 *Kings* xx. 12. (*g*) Uſſer, *A. M.* 3323. (*h*) 2 *Kings* xv. 19. 1 *Chron.* v. 26. (*i*) 2 *Kings* xv. 29. (*k*) 2 *Kings* xvii. 6, 24. compared with *Ezra.* iv. 2, 10.

Judah and *Benjamin*, which is called the *Babylonian Captivity* (*l*).

The ſecond Monarchy was the *Perſian*, or of the *Medes* and *Perſians*, eſtabliſhed by *Cyrus* the Son of *Cambyſes*, King of the *Perſians*, in the Year of the World 3466; which continued about two hundred and eight Years, till *Alexander* put an End to it by conquering the *Perſians*.

This *Cyrus* was choſe General of the *Medes* and *Perſians*, in their War againſt the *Aſſyrians* or *Babylonians*. At length he took the City *Babylon*, *Belſhazzar*, the King thereof, being ſlain. For the preſent *Cyrus* left the City and Kingdom of *Babylon* to his Uncle *Cyaxares*, the King of *Media*, called in Scripture *Darius the Median* (*m.*) But after his Death *Cyrus* had the Poſſeſſion of the whole Eaſtern Empire, his Father *Cambyſes* (King of *Perſia*) being alſo dead: So that now *Cyrus* was the firſt *Perſian* Monarch in the Year of the World 3468. He releaſed the *Jews* from the *Babylonian* Captivity, and his Succeſſors permitted them to ſettle again in their own Land, as in the Books of *Ezra* and *Nehemiah*.

The third Monarchy was the *Grecian*, founded by *Alexander the Great*, King of *Macedon* in *Greece*, after he had overthrown the *Perſian* Army, in the Year 3674. This Monarchy laſted about three hundred Years, till *Auguſtus* was made Emperor of *Rome*. *Alexander* being dead, each of his Captains ſeized on what Share they could of his vaſt Dominions; of which four Kingdoms were the moſt conſiderable, *viz. Egypt*, *Syria*, *Greece*, and the *Leſſer Aſia*, or *Pergamus*, which continued till the *Romans* ſubdued them. Whilſt *Alexander* lived, the *Jews* were permitted their own Laws and Religion in Peace;

(*l*) 2 *Kings* xxiv. (*m*) *Dan.* v. 31.

Peace; but under his Succeſſors, eſpecially the Kings of *Egypt* and *Syria*, they often ſuffered much, tho' they were ſometimes favoured by them.

The fourth Monarchy was the *Roman*, eſtabliſh'd in the Year 3976, when *Octavius* (afterwards ſirnamed *Auguſtus*) had the ſole Adminiſtration of the *Roman* Government conferred on him, about twenty ſeven Years before *Chriſt*: For the better underſtanding whereof, it may be here obſerv'd, that at the firſt the *Romans* had been governed by Kings, and afterwards for many Ages in the Form of a Common-wealth, wherein there were Senators or Magiſtrates, (ſomewhat like unto our Parliament-Men,) as alſo two chief Officers, yearly choſen, called *Conſuls*. But, at length, Diſcords and Factions among themſelves, and the Ambition of ſome of their Generals, occaſioned Civil Wars, which were managed chiefly between two great Men, who headed the reſt, *viz. Julius Cæſar* and *Pompey*. Such was the ambitious Spirit of theſe two, that it was remarked of them, that neither *Pompey* could endure an Equal, nor *Cæſar* a Superior. At length it came to a Battle in the Plains of *Pharſalia* in *Theſſaly*, where *Pompey* being beaten fled into *Egypt*; but there, inſtead of being ſuccoured, he was baſely murdered. *Cæſar*, being quit of his Rival, managed his Intereſt ſo at *Rome*, that he was by Degrees made perpetual *Dictator*. The *Dictator* among the *Romans* was an Officer having abſolute Power for a ſhort Time, on great and urgent Occaſions; but *Cæſar* being made perpetual, put an End (*n*) thereby to the Form of Government, and the chief Authority of the Senate, and became in effect as ſole *Emperor*; but he was ſoon after ſlain in the Senate-Houſe

(*n*) Dion Caſſius, *l.* 51. ad Initium, τότε πρῶτον ὁ Καῖσαρ τὸ ῥᾴτον πᾶν μόνον ἔσχεν.

by ſome who affected the antient Liberty of the Common-wealth. This occaſioned new Diſturbances, and a new Civil War between *Octavius*, (called alſo *Octavianus*,) the Nephew and adopted Son of *Julius Cæſar*, and *Anthony*, one of the Conſuls: But after ſome Time, *Octavius*, partly by his Wit and Policy, and partly by his Valour and good Succeſs, with ſome Mixture of Severity towards his Opponents, having vanquiſhed *Anthony*, gained ſo much upon the Senate, as to have the whole Authority put into his Hands, *to do whatſoever he pleaſed* (*o*), and alſo a new Title conferred on him, which was that of *Auguſtus*, a Term which in their Language was wont to be applied to what was ſacred to their Gods, and imported ſomewhat majeſtic and venerable above the common State of human Affairs (*p*); which Authority and Title he enjoyed to his Death, as all his Succeſſors the *Roman* Emperors did for many Ages following, together with that of *Cæſar*, from *Julius Cæſar*, before-mentioned, who adopted him, (it being the Cuſtom (*q*) of the *Romans*, that the Perſon adopted ſhould take the Name of one who adopted him.) Hence the *Roman* Emperor is often in Scripture called *Cæſar* and *Auguſtus* (*r*).

Among other Nations, the *Jews* became ſubject to the *Romans*. In this Emperor *Auguſtus*'s Time there was an univerſal Peace, and *Jeſus Chriſt*, the Meſſiah and Saviour, was born into the World.

Farther, as to theſe four chief Monarchies, one particular Phraſe is to be taken Notice of, which expreſſes their Authority and Dominion, as if it ex-

(*o*) Αὐτοκράτωρ ὄνλως, Dion. Caſſ. *l.* 53 *p.* 591. (*p*) Dion Caſſ. *ib. p.* 581. σεβαστόν τι ἢ κατ' ἀνθρώπους ὤν, *and which he ſays, the* Greeks *interpret by* σέβασον, *venerable, or to be adored.* (*q*) Dion Caſſ. *l.* 46. (*r*) *As Luke* ii. 1. *and* iii. 1. *and Act.* xxv. 8, 21, *&c.*

extended over the *whole World*, according to the lofty Way of ſpeaking, uſual in the Eaſtern Countries: Thus (*s*) it is ſaid of the *Aſſyrians* and *Babylonians*, that *they made the World a Wilderneſs:* And (*t*) Nebuchadnezzar *the King to all People, Nations, and Languages, that dwell in all the Earth* (*u*); and *Cyrus* the *Perſian* ſays, that God hath given him *all the Kingdoms of the Earth* (*w*). Accordingly, among the modern *Perſians*, their King is ſtiled the *Companion of the Sun* (*x*); and no doubt, together with the Imperial Power and Dominion, the ſaid lofty Title came from the *Babylonians* and *Perſians* to the *Greeks*, and ſo to the *Romans*; for of the *Grecian* Monarchy it is ſaid (*y*), that it ſhould bear Rule *over all the Earth* (*z*); and as for the *Roman* (*a*), there went out a Decree from *Cæſar Auguſtus*, that *all the World ſhould be taxed* (*b*); ſo the Goſpel was to be preached *in all the World*, that is, chiefly up and down the *Roman* Empire, before the Deſtruction of *Jeruſalem* (*c*).

(*s*) *Iſaiah* xiv, 17, 26. (*t*) *Dan.* iv. 1. (*u*) *So alſo Dan.* ii. 38. *and chap.* iii. 29. (*w*) *Ezra* i. 2. (*x*) Tavernier *of the Iſle* Formoſa, *Chap.* 8. (*y*) *Dan.* ii. 39. (*z*) *There is an Inſcription in one of* Conſtantine's *Medals*, (*like the* Perſian *Stile aforementioned*,) Soli invicto Comiti. Numiſmata Adolfi Occonis, *p.* 461. (*a*) *Luke* ii. 1. (*b*) Οἰκουμένη; *and according to their own Hiſtorians*, Imperium orbis terrarum. (*c*) *Mat.* xxiv. 14. *Rom.* i. 8.

SECTION II.

A ſhort Account of Canaan, *the Land of the* Jews. (See the Map.)

Firſt, *Of the antient Inhabitants before the* Iſraelites.

AFTER the Flood the World was peopled or inhabited by *Noah* and his Family. This *Noah* had three Sons, *Shem*, *Ham* and *Japhet*. His Son *Ham* had four Sons, of which the youngeſt was *Canaan*. Now the firſt Inhabitants of the Land of the *Jews* were chiefly thoſe who deſcended from *Canaan:* Thence it was called the *Land of Canaan*; and it was divided into ſeveral Parts, and thoſe called after the Names of *Canaan* and his Sons (*a*). Upon the Sea-Coaſt dwelt the *Paleſtines* or *Philiſtines*, who came from ſome of the Deſcendants of *Mizraim*, *Canaan*'s Brother (*b*), whence, in after Ages, the whole Country was called *Paleſtine*. It contains in Length about two hundred Miles; in Breadth eighty (*c*).

Secondly, In the Time of *Joſhua*, when the Children of *Iſrael* were to take Poſſeſſion of the Land, there were ſeven Nations or petty Kingdoms in it, (*d*), *viz.* the *Hittites*, *Gergaſhites*, *Amorites*, *Canaanites*, *Perizzites*, *Hivites*, and *Jebuſites*; of which the *Amorites* had extended their Conqueſts beyond *Jordan*, and having overcome the *Moabites*, placed themſelves in their Country, between the River *Arnon* and *Jabock*, and drove the *Mo-*

(*a*) *For which ſee Gen.* x. 15, *to* 20. (*b*) *Gen.* x. 13, 14. (*c*) Heylin. (*d*) *Reckoned up Deut.* vii. 1.

Moabites to the South of *Arnon* (*a*). These ſeven Nations were the People which the Children of *Iſrael* were to root out, and to ſettle themſelves in their Places; as they did for the moſt Part: Though ſome of the old Inhabitants remained ſtill, to be as Thorns in their Sides (*b*); as they of *Tyre* and *Sidon*, and the *Jebuſites*, who dwelt in or about *Jebus* or *Jeruſalem*, and the *Philiſtines*, a ſtrong and warlike People on the Sea-Coaſt; by whom God afterwards often puniſhed the *Iſraelites*, when they ſinned againſt him. On the Weſt was the *Mediterranean Sea*, called the *Weſt Sea*. On the North-Weſt was *Canaan* ſtrictly ſo called, or *Phœnicia*. On the North and North-Eaſt were Mount *Libanus* and *Syria*. On the South were the *Edomites* or *Idumæans*, the Poſterity of *Eſau*, *Jacob*'s Brother, (who, for ſelling his Birthright for ſome *red Pottage* (*c*), was named *Edom*, that is, in the *Hebrew*, *Red*,) among whom lived the *Amalekites*, (ſo called, properly, becauſe deſcended from *Amalek*, Grandſon of *Eſau*) (*d*). On the other Side the *Dead Sea* where the *Moabites*, who proceeded from *Moab*, one of *Lot*'s Sons, being bounded by the River *Arnon*. Beyond them, South-Eaſtward, were the *Midianites*, the Deſcendants of *Midian*, one of the Sons of *Abraham*, by *Keturah*. Beyond *Arnon*, Northwards, were the *Amorites*, between the River *Arnon* on the South, and *Jabock* on the North. Beyond them, to the North, was the Kingdom of *Baſan*, *&c.* On the Eaſt Side of the River *Arnon* were the *Ammonites*, who deſcended from *Ammon*, the younger of *Lot*'s Sons.

Thirdly, When the Country was ſubdued by the Children of *Iſrael*, it was divided into twelve Parts, like ſo many Provinces or Shires, called *Tribes*, ac-

(*a*) *Numb.* xxi. 24. (*b*) *Judg.* i. 27, *and Chap.* ii. 20. *to the End of the Chapter.* (*c*) *Gen.* xxv. 30. (*d*) *Gen.* xxxvi. 12.

according to the Number of *Jacob*'s twelve Sons, (*a*) only *Levi*'s Family, who were to attend on the Prieſt's Office and holy Rites, without any worldly Incumbrance, had, beſides the Firſt-Fruits, and their Share of the Offerings, the Tenth of the Product of all the Country (*b*), and no diſtinct Part or Lot, but had Towns allotted them, diſperſed among all the Tribes, (which Towns had their Suburbs, and ſome Land round about them) (*c*). And *Joſeph*'s two Sons, *Ephraim* and *Manaſſeh*, having been adopted by *Jacob*, were made Heads of Tribes (*d*), and they two are reckoned inſtead of *Joſeph* and *Levi*: So the twelve Tribes were, *Judah*, *Benjamin*, *Simeon*, *Dan*, *Aſher*, *Napthali*, *Zebulon*, *Iſſachar*, *Gad*, *Reuben*, *Ephraim*, and *Manaſſeh*, of which *Reuben*'s and *Gad*'s, and half *Manaſſeh*'s Tribe, had their Part beyond *Jordan* (*e*). *Dan* was reckoned the utmoſt antient Town Northwards of *Canaan*, as *Beerſheba* was Southwards: Hence that Saying in Scripture, *from Dan to Beerſheba*, that is, from one End of the Land to the other.

Fourthly, When *Jeroboam* made the Breach (*f*), four hundred and ſeventy ſix Years after their firſt Settlement, the Kingdom was divided, and one Part, which adhered to *Rehoboam*, *Solomon*'s Son, was called the *Kingdom of Judah*, conſiſting of two Tribes, *Judah* and *Benjamin*, the chief City whereof was *Jeruſalem*; and the Part that *Jeroboam* reigned over, was called the *Kingdom* of *Iſrael*, and conſiſted of the remaining ten Tribes, of which *Samaria* was the chief City.

Fifthly, When the *Aſſyrians* (about two hundred and fifty four Years after the Diviſion above-mentioned) had carried captive thoſe of the Children of

(*a*) *Joſh.* xiii. *to Chap.* xxi. (*b*) *Num.* xviii. 21. (*c*) *Numb.* xxxv. *Joſhua* xxi. (*d*) *Gen.* xlviii. (*e*) *Num.* xxxii. (*f*) 1 *Kings* xii.

of *Iſrael*, or the ten Tribes, they placed Strangers in the chiefeſt Part of the Country, *viz. Samaria*; ſome Remains of the ten Tribes ſtill continuing in the Northern Parts of *Galilee*; of which afterwards.

Sixthly, When the *Babylonians* (a little above a hundred and thirty Years after the Deſtruction of the *Kingdom of Iſrael*) had carried away captive the People of the *Kingdom of Judah*, their Part of the Country lay deſolate and uninhabited, till the *Jews* returned from their Captivity.

Seventhly, After the *Jews* returned from the *Babylonian* Captivity, and ſo in the Time of the ſecond Temple, and in the Days of *Chriſt*, the chief Part of their Country, on this Side *Jordan*, was divided into three diſtinct Provinces; as *Judea*, being the South Part, *Samaria* about the Middle, and *Galilee* the North Part: Of theſe *Judea* was the moſt renown'd, in which was the City of *Jeruſalem*, and therein the Temple. *Samaria* was where the *Cuthites* or *Samaritans* dwelt, whoſe Anceſtors the King of *Aſſyria* ſent thither, when he had carried away captive the ten Tribes of the Children of *Iſrael* (*a*). Upon this Account theſe *Samaritans* were odious to the *Jews*. *Galilee* was divided into the *Upper*, that lay moſt Northward, called *Galilee of the Gentiles*, becauſe it was next them, or nearly encompaſſed by them, and poſſibly inhabited by *Gentiles*, as well as *Jews*; and the *Lower Galilee*, that was next to *Samaria*. In *Galilee*, on the Sea-Coaſt, was *Cæſarea*, a City built by *Herod*, and made the Metropolis or head City of the Province of *Paleſtine* by the *Romans*, and the Reſidence of the *Roman* Governors of *Judea*, ſuch as *Felix* and *Feſtus*, which are mentioned in the

(*a*) 2 *Kings* xvii. 24.

the *Acts of the Apoſtles*. In the ſame Country was *Nazareth*, the Place where *Joſeph* and *Mary* lived, and our Lord *Chriſt*, till his Manifeſtation of himſelf; whence his Followers were called *Nazarenes*. Here alſo was *Bethſaida* and *Capernaum*, which Places are ſo often mentioned in the New Teſtament for *Chriſt*'s reſorting ſo much to them, and teaching the People there. Near this Sea was alſo the Mount or Hill on which Chriſt ſat when he preached the Sermon (*a*). Again, *Galilee* was the Country out of which *Chriſt* choſe twelve Apoſtles, and which he was wont much to frequent. Here alſo he ſhewed himſelf alive after his Reſurrection. And yet this Part of the Country, and the People in it, were deſpiſed by the reſt of the *Jews*, as rude and unlearned: Their very Speech was broad, and differed from (*b*) others: Hence *Peter* was diſcovered, (*c*) that he was a *Galilean, for his Speech betrayed him*; and they were generally eſteemed a barbarous and rough People, remarkable neither for Religion nor Good-Manners; ſo that the *Jews* and *Gentiles* thought that they could not reproach our Saviour and his Apoſtles more than by calling them *Galileans* (*d*). Hence appears the Humility of Chriſt, in chuſing ſuch a Place to live in, and his divine Power too, who founded his Church, and converted the World by ſuch Inſtruments as were moſt unlikely in themſelves to produce any thing either great or good. (*e*) As for that Part of the Country which lay on the Eaſt-Side of *Jordan*, formerly the Seat of the *Amorites*, and after them of the Tribes of *Reuben* and *Gad*, it was called *Peræa*, or the Country beyond

(*a*) *Matth.* v. vi. and vii. (*b*) *Mat.* xxvi. 73. (*c*) Lightfoot. Centuria Chorogr. in *Matth.* xxvi. 73. (*d*) See *John* i. 46. and *Chap.* vii. 52. (*e*) Read 1 *Cor.* i. 27, &c.

yond *Jordan*; on the North-Side of which was *Ituræa* and *Trachonitis*. The bordering Country on the South had the ſame Name as formerly, namely *Idumæa*.

The River *Jordan* runs along this Country from North to South (*a*). "As you paſs along the "Plains of *Jericho*, towards this River, within about "a Furlong of it, there runs along a ſmall Deſcent, "which you may fitly call the firſt or outermoſt "Bank; as far as which the River does, or at leaſt "anciently did, overflow, at ſome Seaſons of the "Year, *viz.* at the Time of Harveſt (*b*). After "having deſcended the outermoſt Bank, you go "about a Furlong upon a Level Strand, before "you come to the immediate Bank of the River. "This ſecond Bank is beſet with Buſhes and Trees, "ſuch as Tamariſk, Willows, Oleanders, *&c.* "that you can ſee no Water till you have made "your Way through them. In this Thicket an-"ciently (and the ſame is reported of it at this "Day) ſeveral Sorts of Wild Beaſts were wont to "harbour themſelves, whoſe being waſhed out of "their Covert by the Overflowings of the River, "gave Occaſion to that Alluſion, *Jer.* xlix. 19. "*He ſhall come up like a Lion from the Swelling of* "Jordan (*c*)." This River, when it has run down as far as the *Lower Galilee*, opens into a broad Water, *viz.* into the *Sea of Galilee*, which is called alſo the *Sea of Tiberias*, and the *Lake of Geneſareth*, becauſe on the Banks thereof was the City of *Tiberias*, and a Tract of Land called *Geneſareth*.

(*a*) *The Head or Source thereof is at a Place called* Phiala, *where the Water ſtands always at a Stay, the Baſon brimful; whence it paſſes under Ground to* Panion, *and there comes forth again.* See *Joſephus*, W. *Book* iii. *Chap.* 18. (*b*) *Joſhua* iii. 15. (*c*) Maundrell's Journey to *Jeruſalem*.

reth. It is reckoned to be about twelve or fifteen Miles in Length, and five or ſix in Breadth (*a*), *Joſephus* writes, *the Breadth thereof is forty Furlongs, and beſides thoſe a hundred more* (or a hundred and forty) *in Length* (*b*); and *that it has in it* (*c*) *great Variety of Fiſh, which, for Taſte and Shape, are not to be found any where elſe.* Beyond this the River grows narrow, and runs along to the very South-End of the Country, falling at laſt into the *Dead Sea*, where, of old, was *Sodom* and *Gomorrah*, which were conſumed by Fire and Brimſtone thrown down from Heaven.

Sometimes there is Mention made in Scripture of a *Wilderneſs*, or *Deſart*; but the Deſarts among the *Jews* were not Places altogether uninhabited, but, as with us the Country is in reſpect to Cities or principal Towns, ſo were the Deſarts in the *Jews* Land, namely, Places more open and common, where were Hills and Woods, and ſome Towns here and there: (*d*) Such was the *Wilderneſs of Judea* (*e*), and the *Wilderneſs of Paran*, where *Nabal* dwelt (*f*). A judicious modern Author ſays of the Wilderneſs of St. *John Baptiſt*, *a Wilderneſs it is called, as being very rocky and mountainous, but it is well cultivated, and produces Plenty of Corn, and Vines, and Olive Trees* (*g*).

Again, we often read in Scripture of *Caves* and *Dens* in the Mountains and Rocks; ſome of which were large; ſuch as thoſe (*h*), in which Obadiah *hid an hundred Men of the Lord's Prophets, by fifty in a Cave.* The five Kings diſcomfited by *Joſhua hid*

(*a*) Thevenot's *Travels*, *Part* I. *B.* ii. *Ch.* 55. (*b*) *Joſephus*, W. *B.* iii. *Ch.* 9. Hudſon's *Edit. Sect.* vii. (*c*) Ibid. *B.* iii. *Ch.* 18. (*d*) Lightfoot. Horæ in *Matth.* iii. 1. (*e*) *Matt* ii. 1. and *Luke* i. 80. (*f*) 1 *Sam.* xxv. 1, 2. (*g*) Maundrell's Travels. (*h*) 1 *Kings* xviii. 13.

hid themſelves in a Cave in Makkedah (*a*), and *David eſcaped to the Cave* Adullam (*b*). Theſe Caves and Dens ſeem to have been cut out of the Rocks and Mountains, for a Shelter and Refuge in Time of War; and it is probable the *Canaanites*, a warlike and gigantick People, might have digged many of them, and that the *Iſraelites* increaſed the Number: Thus we find, that when the Hand of *Midian* prevailed againſt *Iſrael*, the Children of *Iſrael* made them *Dens that are in the Mountains, and Caves, and ſtrong Holds* (*c*). And the People in Diſtreſs did *hide themſelves in Caves, and Rocks, and in Pits* (*d*).

Concerning the *Fruitfulneſs* of this Country; God himſelf promiſed the *Iſraelites* (*e*), that it was *a good Land, a Land of Brooks, of Waters, and Fountains, a Land of Wheat and Barley, and Vines, and Fig-Trees, a Land of Oil, Olive, and Honey.* *Joſephus* (*f*) ſays of it, "In both the *Galilees* there "are fat and fruitful Paſtures, and they are plant-"ed with all Sorts of Trees, ſo as to entice even "thoſe who are no great Lovers of Husbandry: "There are Cities and Villages in Abundance, by "reaſon of the Fruitfulneſs of the Soil, *&c.* The "Country of *Samaria* is wonderfully fruitful: "There is great Plenty of Graſs, and it yields a "large Increaſe of Milk. *Judea*, like *Samaria*, is "mountainous and rich, fit for Husbandry, and "well ſtored with Trees."

As to the Condition of it now, the foremen-tioned late ingenious and judicious Traveller gives the following (*g*) Account, *viz.* That as he travelled from

(*a*) *Joſhua* x. xvi. (*b*) 1 *Sam.* xxii. (*c*) *Judges* vi. ii. (*d*) 1 *Sam.* xiii. 6. (*e*) *Deut.* viii. 7. 8. (*f*) Maundrell's *Travels*. Book iii. Ch. 2. Gr. Ch. 3 (*g*) Ibid. Thevenot. Trav. *Part* I. *Book* ii. *Ch.* 54. & 56. *Mr.* Sandys

from *Acra*, or *Accha*, (called antiently *Accho* (*a*), and in After-times *Ptolemais*) through Part of the Tribes of *Aſhur*, *Zebulon*, *Manaſſes*, and *Ephraim*, for about twenty-one Hours Journey, (that is, ſixty three Miles at three Miles by the Hour,) it was for the moſt Part very fertile, but uncultivated, only ſerving the *Arabs*, (who are the chief Poſſeſſors of the Country,) for Paſturage; but that "all "along one Day's Journey, before he came to "*Jeruſalem*, and alſo as far as he could ſee round, "inſtead of delicious Plains he had before paſſed "through, he diſcovered a quite different Face "from what it had before, preſenting nothing to "the View in moſt Places, but naked Rocks, "Mountains, and Precipices (*b*); at the Sight of "which Pilgrims are apt to be aſtoniſhed, finding "the Country in ſuch an inhoſpitable Condition, "concerning whoſe Pleaſantneſs and Plenty they "had before formed in their Minds ſuch high Ideas, "from the Deſcription given of it in the Word of "God: But it is obvious for any one to obſerve, "that thoſe Rocks and Hills muſt have been anci-"ently covered with Earth, and cultivated, and "made to contribute to the Maintenance of the In-"habitants: For the huſbanding of thoſe Moun-"tains, their Manner was to gather up Stones, and "place them in ſeveral Lines along the Sides of "the Hill, in Form of a Wall: By ſuch Borders "they ſupported the Mould from tumbling, or "being waſhed down, and formed many Beds "of excellent Soil, riſing gradually one above an-"other from the Bottom to the Top of the Moun-"tains.

Sandys *ſays of the Country near* Hebron, "*We paſt through* "*the moſt pregnant and pleaſant Valley that ever Eye be-*"*held.*" *See his* Travels, *Book* iii. *p.* 150. (*a*) *Jud.* ii. 31. (*b*) Maundrell, *March* 25.

" tains. Of this Form of Culture you ſee evident " Footſteps where-ever you go, in all the Moun- " tains of *Paleſtine*. Than the plain Country no- " thing can be more fruitful, whether for the Pro- " duction of Corn or Cattle, and conſequently of " Milk. The Hills, though improper for all Cat- " tle except Goats, yet being diſpoſed into ſuch " Beds, as before deſcribed, ſerved very well to " bear Corn, Melons, Gourds, and Cucumbers, " and ſuch like Garden-ſtuff, which makes the " Principal of thoſe Countries for ſeveral Months " in the Year. The great Plain joining to the *Dead* " *Sea*, which, by reaſon of its Saltneſs, might be " thought unſerviceable both for Cattle, Corn, " Olives, and Vines, had yet its proper Uſefulneſs " for the Nouriſhment of Bees, and for the Fabric " of Honey; of which *Joſephus* gives us his Teſti- " mony (*a*). And I have Reaſon to believe it, be- " cauſe when I was there, I perceived, in many " Places, a Smell of Honey and Wax as ſtrong as " if one had been in an Apiary: Why then might not " this Country maintain the vaſt Number of its Inha- " bitants, being every Part ſo productive, either of " Milk, Corn, Wine, Oil, or Honey, which are the " principal Food of Eaſtern Nations; the Conſtitu- " tion of their Bodies, and the Nature of their Clime, " inclining to a more abſtemious Diet than we uſe " in *England*, and other colder Regions (*b*)". Such- like was the Proviſion of *Judith*, *Wine*, *Oil*, *par- ched Corn*, *Figs*, *and fine Bread* (*c*).

The Temper and Employment of the *Jews*, when in their own Land, is thus ſet forh by their

(*a*) *In his Wars of the* Jews, *Book* v. *Ch.* 4. (*b*) Maundrel. *To the ſame Purpoſe* Moriſon's Itiner. *Part* I. *Book* iii. *Ch.* 1. *near the End thereof.* (*c*) *Judith* x. 5.

Countryman *Joſephus*; (*a*) "We live (ſays he) "in a Midland Country, and for the Matter of "Trade and Ramble, we never trouble our Heads "upon either of theſe Accounts: Our Cities lie "remote from the Sea, the Soil fruitful, and well-"dreſſed and cultivated: Our greateſt Care is for "the Maintenance and Education of our Children, "and to have them trained up to Piety, and in "Obedience to the Laws of our Country: And "this we reckon the main Buſineſs of our Lives. "We have a peculiar Way of Living to ourſelves, "which gives us to underſtand, that, in Time paſt, "we had no Communication with the *Greeks*, as "the *Egyptians* and *Phœnicians* had; neither did "our Predeceſſors make Inroads upon their Neigh-"bours, for the enlarging their Eſtates."

SECTION III.

A Deſcription of the City of Jeruſalem, *and the adjacent Places.*

THE City (*b*) was not built on a Plain, but there were two principal Mounts or Hills in it, and Valleys between them (*c*); as, *Firſt*, Mount *Zion*, which was the higheſt, and took up moſt of the South Part of the City: This was ſecured by Nature with deep Valleys, and high and ſteep

(*a*) Contra Appion, *Book* i. *not far from the Beginning.*

(*b*) *Of* Jeruſalem, *probably ſo called from* Salem, Joſeph. W. *Book* vii. *Ch.* 18 (*of which* Melchiſedek *was King*, Gen. xiv. 18.) *and* Jebus, *from the* Jebuſites, *who poſſeſſed it afterwards*, (Joſh. xv. 63.) *Hence named* Jebuſalem, *and for the eaſier Sound's ſake*, Jeruſalem. Adricomii Deſcript *Num.* 1. *Dr.* Wells's Hiſtor. Geograph. of the Old Teſtament, *Vol.* III. *Chap.* 2. (*c*) Joſeph. W. *Book* vi. *Ch.* 6.

ſteep Rocks, and ſo ſtrongly fortified by the *Jebuſites*, the old Inhabitants of that Part of the Land, that although the *Iſraelites* had taken the other Part of *Jeruſalem* (*a*), yet they could not gain this, or, however, not hold it (*b*), till the Time of King *David*, who took it, and thereon built a Palace for himſelf, and alſo ſet up the Tabernacle, and placed the Ark of God in it (*c*). Hence theſe Expreſſions, *My holy Hill of Zion*; and *God will ſave Zion*, &c. it being the Place where the Ark of God was, and conſequently where he did eſpecially manifeſt his Preſence.

Secondly, The other Mount was *Moriah*, on the Eaſt Part of the City, on which *Abraham* deſigned to ſacrifice his Son, and on which afterwards *Solomon* built the famous Temple of God (*d*). Each of theſe Mountains was walled about, beſides the walling round the whole City. *Joſephus* in his Deſcription (*e*) mentions *Acra*, as one of the Hills; but it is obſerved, that *Moriah* in *Hebrew*, is of the ſame Importance with *Acra* in *Greek*, each in its reſpective Language denoting *High*; and accordingly, that *the Land of* Moriah (*f*), is rendered (*g*) *the high Land*, and *the Land of Viſion*, or, *Proſpect* (*h*), from *Raah*, to ſee, or have a Proſpect.

Other Mounts, or Hills, there were near the City, but without it; as, *Firſt*, *Mount Olivet*, or *the Mount of Olives*; the higher Part of which was about a Mile diſtant from *Jeruſalem* Eaſtwards, whither

(*a*) *Judges* i. 8. (*b*) *Joſh.* xv. 63. (*c*) 2 *Sam.* v. vi. (*d*) 2 *Chron.* iii. 1. (*e*) Joſeph. W. *Book* v. *Ch.* 6. Moriſon's Itiner. *Part* I. *Book* iii. *Ch.* 2. *Dr.* Wells's Hiſt. Geogr. of the Old Teſtament, *Vol.* III. *Ch.* 2. (*f*) *Gen.* xxii. 2. (*g*) *By the* Septuagint. (*h*) *By the vulgar* Latin, *ſee Dr.* Wells *in* Moriah.

whither *Chriſt* often reſorted (*a*). On this Mount was *Bethany*, where *Lazarus* and his Siſters *Martha* and *Mary* lived (*b*), where *Chriſt* frequently vouchſafed his Preſence, and whither he led his Diſciples when he aſcended up into Heaven.

At the Foot of this Mount *Olivet*, was *Gethſemane*, where *Chriſt* prayed when he entered on his Paſſion (*c*). Here alſo was *Bethphage*, whence our Lord ſet out at his triumphant Riding into *Jeruſalem* (*d*). Between this Mount *Olivet* and *Jeruſalem*, there was a Valley, and likewiſe the Brook *Cedron*, over which *Chriſt* went the Evening before his Paſſion.

Secondly, On the Weſt-Side of *Jeruſalem* Northwards, was Mount *Calvary*, or *Golgotha*, where our Lord was crucified; and thus much for the Account of *Canaan*, as may be neceſſary for the underſtanding of the *Holy Scriptures*.

SECTION IV.

A brief Diſquiſition concerning Revelation in general.

REASON and Nature alone, are no ſure Guides in Matters of Religion: The Cauſe is, the Corruption of human Nature, and the Uncertainty of our Reaſoning; for *that which hath been at ſome Times, and in ſome Countries, accounted virtuous and lawful, the ſame, at other Times, and in other Countries, hath been condemned as vicious and abominable, as the wiſe Heathen obſerved* (*e*); nor

(*a*) *Luke* xxii. 39. (*b*) *John* xi. 1. (*c*) *Mat.* xxvi. 36. (*d*) *Mat.* xxi. (*e*) *Diog. Laert.* in Vita *Pyrronis* circa medium.

nor can it be otherwiſe, conſidering the Paſſions of Men, and their Prejudices from Education, Intereſt, or Cuſtom. Again, we find by Experience, that when human Knowledge was very highly improved among the wiſeſt and moſt diſcerning of the *Heathen* World, how deformed and corrupt the Frame of their Religion was, and how uncertain and perplexed were their Notions of it: And although they generally agreed in a Senſe of the Guilt of Sin, and the dangerous Conſequence of it; yet their Apprehenſions were as dark and confuſed, as they were various and diſagreeing with each other, concerning the Method of procuring an Atonement and Reconciliation. It is therefore very becoming the Wiſdom and Goodneſs of the Creator, to diſcover his Will ſo far, that Mankind might be taught what is Good and Evil; how he would be worſhipped, and on what Condition reconciled to them.

Accordingly God thought fit to communicate himſelf to our firſt Parents (*a*). And *Cain* complained, that he ſhould be driven out, and hid *from the Face and Preſence* of God, and ſo deprived of the divine Communications (*b*). Afterwards God revealed himſelf to *Noah*, whom he made a *Preacher of Righteouſneſs* to the World (*c*), both before and after the Flood: Whoſe Doctrine muſt be known to all the Inhabitants of the Earth, being all of one Language, before they were diſperſed. In After-times, *Abraham* dwelt among the *Chaldeans*, and in *Meſopotamia*; they journied through *Canaan*; ſo that he and his Sons *Iſhmael* and *Iſaac* (whom he carefully inſtructed in the

(*a*) *Gen.* i. 28, and ii. 16, 17, and iii. 8, &c. (*b*) *Gen.* iv. 14, 16. (*c*) 2 *Pet.* ii. 5.

true Religion (*a*), were, no doubt, inſtrumental in propagating the ſame where they abode. At length God revealed himſelf more fully to *Moſes* and the *Prophets*; and laſt of all, by his Son *Jeſus Chriſt*, and the *Apoſtles*, he hath made a full Diſcovery of his Pleaſure.

For the Space of 2500 Years before *Moſes*, the Revelation of the Divine Will was continued, ſo far as we know, by Tradition only, from one to another, without the Aſſiſtance of Writing, or any *Holy Scriptures:* Which might be for theſe Reaſons; Before the Flood Men lived very long, eight or nine hundred Years (*b*), inſomuch, that three Perſons only might convey from each to other, the Tradition from *Adam* himſelf (*c*), till after the Flood; for *Seth* lived with his Father *Adam* ſeveral hundred Years, and ſo did *Methuſelah* with *Seth*, and *Noah* with *Methuſelah:* Nay farther, one only Perſon, *Lamech*, *Noah*'s Father, lived fifty Years with *Adam* himſelf; and though after the Flood, the Age of Man was ſo much ſhortened, yet even till *Moſes* many lived to a great Age: *Jacob* told *Pharaoh*, that he was *an hundred and thirty Years* of Age, and had not *attained to the Years of his Fathers* (*d*). Now amongſt thoſe that lived ſo long in the World, and were not ſo diſperſed as afterwards, the Purity of the heavenly Doctrine might be the eaſier preſerved, eſpecially by the Aſſiſtance of freſh Revelations; whereas to thoſe whoſe Lives were afterwards much ſhorter, and who were more numerous, and more diſperſed, a written Word was more neceſſary. Indeed, when this Word was written, it ſeemed to be confined to that one Nation of the *Iſraelites*; but

(*a*) *Gen.* xviii. 19. (*b*) *Gen.* v. (*c*) *See* Helvicus's Chronol. *at the Beginning.* (*d*) *Gen.* xlvii. 9.

but then the Law of *Moſes* did particularly provide for the Inſtruction of other Nations, and the Care of Strangers and Proſelytes (*a*), and the People of other Countries had frequent Opportunities of being inſtructed by the *Jews*, eſpecially in the Knowledge of the one true God, the Maker of Heaven and Earth. And as for the Chriſtian Religion, although it hath not been revealed in all Ages, nor to all Nations in any Age, yet that is no Objection againſt its being truly revealed by God; for if it were, then neither is Reaſon nor Natural Religion from God; for all Men have not the ſame Faculties or Capacities, any more than the ſame Proportion of Riches: But as God, who is a ſovereign Lord, was not obliged to make all his Creatures equal, ſo neither to make all Men capable of the ſame Degrees of Happineſs, either before, or after *Chriſt*'s Appearance: All this muſt be reſolved into the wiſe Determination of God's Will, grounded upon juſt Reaſon, although unknown to us.

Again, it ought to be no Prejudice againſt Revealed Religion, either the *Jewiſh* or *Chriſtian*, that for ſo many Ages it was not made known, and that ſo great a Part of the World are ſtill *Pagans* or *Mahometans*; becauſe we know not what the Condition of ſuch Men is in the next World, to whom the true God and *Chriſt* hath not been revealed; nor has God diſcovered to us, how he deals with them: What we are concerned for, is, to be thankful for, and duly improve the Talents we receive; and to leave thoſe who are invincibly ignorant to the Juſtice and Wiſdom of God; but not to raiſe Objections from what we muſt confeſs we know nothing of.

(*a*) *Gen.* xvii. 12, and *Exod.* xii. 49.

That we may the more eaſily apprehend the Nature and Degrees of *Inſpiration*, we are to diſtinguiſh between an Inſpiration of *Suggeſtion*, and of *Direction*. The Holy Ghoſt immediately ſuggeſted to the Penmen of the *Holy Scripture*, what they knew not before, nor could otherwiſe apprehend: As to *Moſes*, and the ancient Prophets, what they delivered from the Mouth, or in the Name of God, ſuch as all the Viſions which they declare they ſaw, and all the Meſſages, with this Preface, *The Lord ſpake, ſaying*; or, *Thus ſaith the Lord*; ſo alſo under the New Teſtament, the Holy Ghoſt immediately ſuggeſted to the Apoſtles the Doctrine of the *Gentiles* being admitted to the ſame Privileges with the *Jews*, in the Church of *Chriſt* (*a*), that the Reſurrection ſhould be in ſuch a Manner as is deſcribed (*b*), and ſuch like: But then as to other Matters, which the Penmen of the Scriptures had heard before, or knew already, (that which they had *ſeen and heard*,) the Inſpiration that was neceſſary was that of *Direction* or *Guidance*, *viz.* ſo far as to refreſh their Memory, and ſtir them up to write what was neceſſary, and ſecure them from Error. Nor is it requiſite, in reſpect to either of theſe Ways of Inſpiration, that all the very Words and Sentences ſhould be dictated by the Holy Ghoſt, for even in the Prophets, we find a great Difference (*c*) between the plain and the humble Stile of *Amos*, who was an Herdſman, *Ch.* vii. 14. and the more lofty Expreſſions of the Generality of the reſt, who had a more liberal Education, eſpecially the Prophet *Iſaiah*. And as for the New Teſtament

(*a*) *Epheſ.* iii. 3. (*b*) 1 *Cor.* xv. (*c*) Scito Prophetam impelli a Prophetiâ ſuâ, ad loquendum eâ loquendi ratione, quæ ipſi eſt familiaris, & conſueta. *Maimon. Mor. Nevoch. Pars.* ii. *Cap.* 29.

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And there is no Reaſon to conceive, but that the Authors of the Holy Scriptures might certainly know, without any manner of Doubt (*f*), that they were inſpired by God; ſince we cannot conceive God to have leſs Power aud Skill than a Man hath, who can utter his Mind in ſuch a Manner, that the Perſon he utters his Mind to, ſhall have no Doubt who it is that ſpeaks, or what he means: And God, who is a Spirit, can ſpeak as intelligibly to the Spirits and Minds of Men, as Men can ſpeak to the Ear: So much we learn from the Hiſtory of *Abraham*'s attempting to ſlay his Son, a Thing abhorrent to Nature, had he not been clearly aſſured of

(*a*) *John* xiv. 26. (*b*) *Acts* ii. (*c*) 1 *Cor.* ii. 13. (*d*) 1 *Cor.* i. 16. *Rom.* xv. 24. 1 *Pet.* v. 12. (*e*) *See* 1 *Cor.* ii. 10, 13. 16. 2 *Cor.* xiii. 3. *Eph.* iii. v. (*f*) Extra omnem dubitationis aleam poſita, ut quæ ſenſibus vel intellectu apprehenduntur. *Maimon. Ibid. Pars* III. *Cap.* 24.

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of God's Command to do it. Neither would *Noah* have prepared the Ark, had he not been alike aſſured of the Flood. When we talk with one another, a Noiſe is made in the Air, that ſtrikes on the Ears of others, and thereby a Motion is effected in the Brain of the Perſon we ſpeak to, whereby we convey our Thoughts to him. By this we can eaſily apprehend, how God can make ſuch Impreſſions on Men's Brains, as may convey to them ſuch Things as he intends to make known to them: The Manner and Degree of the Impreſſion may make it at leaſt as certain, that the Motion comes from God, as a Man may be certain that ſuch a Thing was told to him by ſuch a Perſon, and not by any other. From all which it appears, that although the ſeveral Writers of the Scriptures may be allowed often to uſe their own Words and Stile, yet this was done under the infallible Guidance and Influence of the Spirit; as when a Man is left to uſe his own Hand, or Manner of Writing, but is directed in the Senſe by one who dictates to him, or aſſiſts him. And as Miracles were effected by the immediate Hand of God, though wrought by the Hands of Men, ſo the Revelations were of God, tho' ſpoken or written by the Prophets and Apoſtles (*a*). To pretend that a Book cannot be of divine Authority and Inſpiration, in which there are many Marks of human Induſtry, and of the Uſe of Men's natural Talents in the Compoſure, is no better than to aſſert, that becauſe we ſee Things brought to paſs by the Help of natural Agents, therefore God doth not exerciſe his Providence in the Govvernment of the ordinary Courſe of this World.

Thus

(*a*) 2 *Pet.* i. 21. 2 *Tim.* iii. 16. 1 *Kings* viii. 53.

Thus much being ſaid concerning the *extraordinary* Inſpiration vouchſafed to the Prophets and Apoſtles, we may here add a Word concerning the *ordinary* Inſpiration of the Holy Spirit, into the Hearts of Chriſtians, or the Gifts and Graces of God's Spirit; whereby he is ſaid to *work in us, both to will and to do*, and that we are *led by the Spirit*, and that he *dwelleth in us*, for the enlightening our Underſtanding, creating a ſecret Pleaſure in the Performance of holy Duties, raiſing an inward Fervour in Prayer, *&c.* Seeing God *gave* us the Power of Knowledge and Underſtanding, it is not abſurd to hope or pray, that he would *increaſe or enlighten* it more. He *indued* us with the Paſſions of Love, Joy, Fear, *&c.* and he can *exalt or raiſe them higher* in us, and that in *ſpiritual* Matters or Exerciſes, as well as temporal; and laſtly, as eaſily make Impreſſions on Men's Minds, for theſe Purpoſes, as in the extraordinary Inſpiration above-mentioned.

SECTION V.

Upon what Grounds we do believe the Holy Scripture to be the Word of God.

HERE we are to enquire, *Firſt*, how we came to believe the Truth of *Matters of Fact* recorded in the Bible. *Secondly*, ſuppoſing the Truth of the Hiſtory, how it appears that the Matters recorded are of *divine Revelation*, and that the Doctrine came from God. This ſeems to be the moſt rational and proper Method of coming to a true Judgment in this Matter.

Firſt then, We have as great Reaſon to believe the Truth of what is contained in the *Hiſtory* of the Bible

Bible, as we have to believe the Truth of any Hiſtory of Actions done before our Time: So, for Example, though we did not live in the Reign of *Auguſtus* or *Tiberius*, the *Roman* Emperors, about the Time of *Chriſt*'s Birth and Crucifixion, or in the Reign of the former Kings of *England*, as *William the Conqueror*, *Henry* VIII. or *Edward* VI. yet ſince it is the common Tradition of the beſt-reputed Hiſtorians, that there were ſuch Emperors of *Rome*, and ſuch Kings of *England*, and that ſuch and ſuch Things happened, and ſuch Laws were enacted, and Uſages obſerved in their Reigns, we find ourſelves as well ſatisfied in the Truth of their Hiſtory, as if we had lived in their Days; ſo the univerſal Tradition of ſo many Ages and Perſons, and in ſuch different Countries, from the Time the Things are ſaid to be tranſacted, together with the Inſtitutions and Cuſtoms all along obſerved in thoſe ſeveral Ages, is as clear an Evidence of the Truth of the Matters contained in the Holy Scriptures, as the Things of this Nature are capable of (*a*); and there is no more Reaſon to doubt it, than there is to queſtion the Authority of any the moſt undoubted Antient Hiſtorians, or the Truth of any Matter of Fact, of

(*a*) *There are four Ways whereby the Mind of Men can be rightly informed and convinced, concerning any ancient Matter of Fact.* Firſt, *The Capacity and Ability of his Informers.* Secondly, *Their Credit with ſuch Perſons of their Times who were under no Prejudices.* Thirdly, *The Improbability that ſuch Perſons could be impoſed upon.* Fourthly, *The Folly and Danger of endeavouring ſo to impoſe upon them, if the Matter were not ſtrictly true. And ſince by theſe Means we find ourſelves to reſt ſatisfied, and be convinced in regard to other Hiſtories, it ſeems an important Queſtion for any one to ask himſelf,* How comes it to paſs, that I am not convinced upon the ſame, or greater Motives, (as we ſhall ſee afterwards,) in regard to the Hiſtory of the Bible?

of which we have the cleareſt Evidences from Hiſtory, and the univerſal Conſent of Mankind (*a*): And, as it hath been well obſerved, hiſtorical Certainty is as certain in its Kind, as Phyſical or Mathematical are in their Kinds; that is, we have as great Aſſurance (and reſt as well ſatisfied therein) that there have been ſuch *Roman* Emperors, and ſuch Kings in *England*, and that ſuch Hiſtories were written of them by the Perſons whoſe Names they bear, as we have of the Truth of any of the moſt plain and cleareſt Propoſition: So the Evidence for the Hiſtory of the Bible is as certain and full, as the Subject-Matter will bear; and ſuch, as in other Matters of like Nature, makes us to reſt well ſatisfied in, without any Kind of Heſitation, or Doubt of the contrary; and conſequently ought to be eſteemed morally certain or unqueſtionable, becauſe thoſe Books cannot be rejected, but upon ſuch Principles, whereby we might as well condemn all other Authors that have no living Evidence to vouch for them. (Note here, the Books of the Old and New Teſtament, except the *Apocrypha*, are called *Canonical*, from a *Greek* Word, ſignifying a Rule or Limit meaſured out, as being a Catalogue or Liſt of ſuch Books as contain the Rule or Meaſure of Faith.

Secondly, As in general we have ſufficient Grounds of being fully aſſured of the Matters of Fact contained in the Holy Bible; ſo particularly, as to the *Old Teſtament*, it was owned and received in all Ages by the antient Church of the *Jews*, who are the beſt Evidence in this Caſe; and we have no Reaſon

(*a*) *So that ſuch who aſſent not to the Authority of the Holy Scriptures upon the Evidence produced for it, run themſelves upon greater Abſurdities than any they pretend to avoid, by rejecting the Doctrines they do not comprehend.*

Reaſon to doubt of the Truth of it. Their Commonwealth was ſettled upon the Laws of *Moſes*; and it is not credible they ſhould ſubmit to thoſe burdenſome Laws and Inſtitutions, (ſuch as Circumciſion, travelling once a Year, to a great Diſtance, to eat the Paſſover at *Jeruſalem*, parting with the tenth Part of their Income,) and continue the Exerciſe of them from Time to Time, without evident Proof of their Authority; or that they ſhould ſuffer the fundamental Laws of their Nation to be changed after a long Settlement; as it would be impoſſible for any one to forge a new Statute-Book for *England*, which had not been ſeen or heard of before, and perſuade the People to believe it to be their antient Laws. Beſides, the public ſolemn Feſtivals, as the Paſſover and Pentecoſt, *&c.* which were conſtantly kept up, and yearly celebrated, as enjoined in their Books, render it very abſurd to ſuppoſe, that thoſe Books were not always genuine, as it would be to fancy, that notwithſtanding our conſtant yearly Obſervation of the Feaſt of *Chriſtmas*, *Eaſter*, and *Whitſuntide*, according to the Appointment and Direction of our Common-Prayer Book ever ſince the Reformation, yet that there were no ſuch Ordinances enjoined, nor any ſuch Book authorized at the Beginning of the Reformation.

Once more; The People were commanded from Time to Time to ſtudy themſelves, and teach their Children the Law (*a*); ſo that there could not be leſs than many thouſand Copies thereof; and every King, for the Time being, was to write him a Copy of the Law in a Book (*b*). And laſtly, at the End of every ſeven Years, in the Feaſt of Tabernacles, when

(*a*) *Deut.* xi. 18, 19, 20. (*b*) *Deut.* xvii. 18, *&c.*

when all *Iſrael* was to appear before the Lord in the Place he ſhould chuſe, the Law was to be read before all *Iſrael* (*a*). All which plainly tend to the Preſervation of the *Jewiſh* Religion and Laws, free from all falſifying of the ſame, not to mention, that the continued Succeſſion of Prophets rendered any Alteration thereof leſs practicable.

The other Books, which were univerſally allowed to have been wrote by ſundry Perſons, extraordinarily inſpired at divers Times, were gathered together by *Ezra*, and others of the *Sanhedrim*, or Great Council, (among whom were the latter Prophets *Haggai*, *Zacharias*, and *Malachi*) being all aſſiſted by a divine prophetic Spirit, into one Book, after the Return from the *Babylonian* Captivity; as it is generally agreed by the ancient *Jews*, from the conſtant undoubted Tradition of their Forefathers, to which *Nehemiah* added (*b*) his Book.

There ſeems indeed to have been a great Neglect of the ſacred Books in the Beginning of *Joſiah*'s Reign, and ſome Time before, in the idolatrous Reigns of his Father and Grandfather, *Ammon* and *Manaſſeh*; inſomuch, that when *Hilkiah* found a Copy of the Law, in ſome Part of the Temple, whilſt it was preparing, *Joſiah* was much aſtoniſhed, as if it was uncommon (*c*). But that might be, becauſe it was the very Copy which *Moſes* himſelf had wrote, and ordered to be put up in the Side of the Ark (*d*). The *Hebrew* Text, *verbatim*, is thus: *Hilkiah* found a Book of the Law, *in*, *or by the Hand of* Moſes (*e*). However that was, it ſufficiently

(*a*) *Deut.* xxxi. 10, *&c.* (*b*) Polyglot. Prolegom. *Num.* iv. *Sect.* 2. 3. Du Pin on the Canon of Script. *Book* I. *Ch.* i. *Sect.* 2, (*c*) 2 *Kings* xxii. (*d*) *Deut.* xxxi. 24, 25, 26. (*e*) 2 *Chron.* xxxiv. 14.

ficiently appears that Copies of the Law were in many Hands a little before, and in the Captivity, and alſo Copies of the Prophets. *Daniel* cites both the Law and the Prophecy of *Jeremiah* (*a*). And long before *Ezra* came to *Jeruſalem*, the People are ſaid to make their Offerings at the rebuilding of the Temple upon their Return, and the Prieſts to execute their Offices in their Courſes, *as it is written in the Book of* Moſes (*b*), which muſt therefore have been in their Hands. So that *Ezra* cannot be ſaid properly to reſtore the Books of the Old Teſtament, much leſs to compoſe them a-new, as if they had been all burnt by the *Chaldeans* with the Temple; which, beſides what hath been juſt now mentioned, we cannot conceive the Divine Providence would have permitted, ſince they were at firſt wrote for the preſerving the Word and Will of God in the Church. Farther, notwithſtanding the great Impiety of that Age, yet there muſt have been many Copies of the Law among the People of *Iſrael*, who were enjoined ſuch a conſtant daily ſtudying of, and Meditation therein (*c*), and it is not conceivable, that all of them ſhould fail of their Duty. Moreover, the Prieſts, who were very numerous, and were to be Teachers and Interpreters of the Law, muſt, at leaſt, have each of them a Copy for that purpoſe. And it cannot be conceived, that, among ſo great Numbers of the divine Books, throughout all the Land, none of them ſhould be preſerved, how negligent ſoever the late Go-

(*a*) *Dan.* ix. 2, 11, 13. *And what* Joſephus *makes* Cyrus *to own, that he had ſeen or read the Prophecy of* Iſaiah, (*Chap.* xliv. 28.) *concerning himſelf, that he ſhould rebuild* Jeruſalem, (Joſeph. Antiq. *Book* xi *c.* 1.) *ſeems very probable from* Ezra i. 2. The Lord hath charged me, *&c.* (*b*) *Ezra* vi. 18. (*c*) *Deut.* vi 7.

Government, and the Generality of the People had been concerning them. But *Ezra*, being an inſpired Prophet, ſet forth a correct Edition, and ſettled the Canon (or true Catalogue) thereof, as they were received in his Time, with the Aſſiſtance of others, that were inſpired too: He alſo might add what appeared neceſſary for the explaining, and compleating ſome of them (*a*), as in the laſt Chapter of *Deuteronomy*, concerning the Death and Burial of *Moſes*, and the Succeſſion of *Joſhua*, and ſeveral ſmaller Paſſages; but then it was with the Aſſiſtance of the ſame Spirit, by which the Books at firſt were written (*b*).

It is alſo plain, that the *Hebrew* Bible, which is now extant, hath remained uncorrupt by the known Care and Strictneſs of the *Jews* in writing it exactly true, and that ſo nicely, as to number not the Words only, but even the Letters of every Verſe thereof; and alſo by their general Notion of the Danger of corrupting it wilfully, as believing that would be *a worſe Crime, than to worſhip the Golden Calf, or ſacrifice their Children, or kill the Prophets* (*c*): Nor did *Chriſt*, or his Apoſtles, accuſe the *Jews* of any ſuch Corruption, (as they did of many other Crimes, and ſome of a lower Degree.) Neither could the Malice of the *Jews*, in Oppoſition to the Chriſtian Doctrine, make any Alteration

(*a*) *Dean* Prideaux *accounts for the diſputed Paſſages in the* Chronicles *and* Nehemiah, *in his Old and New Teſtament connected, Part* I. *Book* v. *Anno* 446. *and Book* viii. *Anno* 201, *where alſo concerning* Simon *the Juſt*, *Compare* Cornelius a Lapide apud Pool *Syn. Critic. in* Nehemiah xii. 11. (*b*) Gerard Loc. Com. Exegeſis de Script. *Ch.* 6. (*c*) Hottinger. Theſaurus *Lib.* i. *Ch.* 2. *Queſt.* 4. & *Lib.* i. *Ch.* 3. *Sect.* 4. Lightf. of the Fall of *Jeruſalem*, *Sect.* 11. Du Pin on the Canon of Script. *Book* i. *Ch.* 4. *Sect.* 4.

tion in the Bible, after *Chriſt*'s Time, partly by reaſon of ſo great a Number of Copies thereof diſperſed in ſo many diſtant Parts of the World, which muſt prevent a conſpiring together for that Purpoſe; and alſo becauſe the firſt Chriſtians, being moſtly of *Jewiſh* Extract, and underſtanding the Language, would eaſily have diſcovered the Alteration, if any had been made prejudicial to the Chriſtian Faith and Practice.

As for the *New Teſtament*, we have more Reaſon to rely upon the Truth of what is therein contained, than on any other kind of Hiſtory whatſoever; and that both in reſpect of the *Books* themſelves, and the *Authors* of them.

The *Books* have been owned and acknowledged in all Ages, from the Time they were firſt written, to be the Writings of thoſe whoſe Names they bear: And they make up the *Canon* (or Catalogue of Books) of the New Teſtament, and were owned as ſuch by the primitive Church. As for the four *Goſpels*, one of them was wrote, and the reſt confirmed by St. *John*, as *Euſebius* aſſures us in his Hiſtory (*a*); who, although he wrote above two hundred Years after the Apoſtolical Age, yet his Accounts were taken *from former Writers* (*b*). Theſe Books are alſo quoted by ſuch who lived near the Times of the Writers; particularly, *Irenæus* cites them by Name, (and he could not be miſtaken, for he was inſtructed by *Polycarp*, a Diſciple of St. *John*) as the four Goſpels (*c*) of *Matthew*, *Mark*, *Luke*, and *John*, and the *Acts* (*d*) *of the Apoſtles*, (which laſt he aſſerts to be written by St. *Luke the Evangeliſt*,) *the Epiſtle of St.* Paul

(*a*) *Book* iii. *Chap.* 1. (*b*) *Book* i. *Chap.* 1. (*c*) Iren. *Lib.* iii. *Ch.* 1. (*d*) Iren. *Lib.* iii. *Ch.* 14.

Paul *to the* Romans, *the Corinthians*, and ſo on, to the End of that to *Titus*: *The firſt Epiſtle of St.* Peter, and *the firſt Epiſtle of St.* John. A Catalogue of the ſeveral Places out of the aforeſaid Father, is drawn up by the Author cited in the Margin (*a*), as alſo out of other ancient Fathers of the Church. And the fore-mentioned *Irenæus* tells us (*b*), that "True Knowledge conſiſts in underſtanding the Doctrine of the Apoſtles, and the antient State of the Church in the whole World, according to the Succeſſion of the Biſhops, to whom they conſigned the Care of the Church in every Place, which has continued down to our Times, and *a compleat Body or Treatiſe of Scripture preſerved, without either Forgery or Falſification, without either Addition or Subtraction.*" Here it may be farther remarked, that a People now in Being (the modern *Jews*) who hate the Chriſtian Religion, do yet retain thoſe Books conveyed to them from their Anceſtors, which, as they relate antient Types and Prophecies, do give a very great Strength to it.

The Goſpels and moſt of the Epiſtles were wrote before the Deſtruction of *Jeruſalem*, for they mention the Temple and Nation of the *Jews* as ſtill in Being: So that many Perſons muſt be then living, who both knew the Matters of Fact to be true, and might be eaſily informed of the Authors, who would have been ſoon diſproved, if their Relations had not been true. The Matters contained in them are of great Moment; as, the avoiding the eternal Torments of Hell, and obtaining the Joys of Heaven: And therefore, no doubt, the firſt Chriſtians

(*a*) *Mr.* Richardſon *on the Canon of the New Teſtament.*
(*b*) Iren. *Lib.* iv. *Ch.* 63.

were curious that they might not be miſtaken, and they had ſufficient Opportunity of informing themſelves in the very Age of the Apoſtles, and the next Age to them: Which doubtleſs they did, becauſe the Authority of the Books of the New Teſtament depended on this, That it was known they were either written by the Apoſtles themſelves, or by thoſe who were their Aſſiſtants and Companions, or under their Direction or Approbation: In which we find the firſt Chriſtians were ſo well ſatisfied, as to forſake the Religion of their Anceſtors, and to embrace a new one with the Hazard of their Lives. Farther, in *Tertullian*'s Time, for about one hundred ninety two Years after the Birth of *Chriſt*, the very authentic Epiſtles of the Apoſtles were ſtill remaining in the ſeveral Churches to which they were (*a*) wrote. Again, this Matter was ſo clear, that even the *Jews* and *Heathens* never denied that theſe Books were genuine.

And as for thoſe few of them, which were at firſt not ſo univerſally received as the reſt were, *viz.* the Epiſtle to the *Hebrews*, that of St. *James*, *the ſecond Epiſtle of St.* Peter, *the ſecond and third Epiſtles of St.* John, *the Epiſtle of St.* Jude, *and the Revelations*; it is to be obſerved, *Firſt*, That the Chriſtian Faith can ſubſiſt very well without them, by the remaining Authority of thoſe that were never queſtioned, eſpecially the four Goſpels, and the *Acts* of the Apoſtles. *Secondly*, There is good Evidence from Antiquity, that they were all received in the moſt early Times by thoſe to whom they were ſent, (who had the beſt Opportunity of ſatisfying themſelves,) and where they were at firſt pub-

(*a*) *Tertull.* de Preſcript. Num. 36. Edit. *Rigalt.* Lutetiæ 1634.

publiſhed, and in general by the whole *Greek* Church (*a*). *Thirdly*, It is no wonder that theſe Epiſtles, being written either to Chriſtians diſperſed, (the Copies being no otherwiſe to be publiſhed, than by giving them to ſome, who might communicate them to others, as there was Opportunity,) or to private Perſons at great Diſtance, were not ſo eaſily atteſted, and upon that account not ſo generally received, as the others were, which were written to particular Churches, who preſerved the Originals, and who well knew the Authors Hands (*b*), and the Meſſengers that brought them. *Laſtly*, Even thoſe Churches which at firſt doubted the Authority of theſe Books, were yet afterwards fully ſatisfied to receive them; which could proceed only from this, that there appeared more clear Evidence of their being the Writings of the Apoſtles.

It alſo appears, that our Books of the New Teſtament are the ſame in Subſtance, that they were at the Beginning, from the antient Copies, and Tranſlations of them into ſeveral Languages; and more eſpecially the Writings of the primitive Fathers, who quoted them, and wrote Commentaries on them, and Explications, which confirm and fix the Text. The various Readings (to which by frequent tranſcribing all other Authors are ſubject) are not of that moment as to prejudice the fundamental Points of Religion, or weaken the Authority of the Scriptures, becauſe they make no Alteration either in the *Jewiſh* or the *Chriſtian* Doctrine;

(*a*) *See at large* Grot. de Veritate R. Chriſtianæ, *Lib.* iii. *Ch.* 1, 2. *Dr.* Mills's Prolegom. *p.* 24, *&c. Bp.* Burnet on the vith Article; *Dr.* Whitby on the ſeveral Epiſtles; *Mr.* Richardſon's Canon of the New Teſtament vindicated, *Sect.* 11.

(*b*) 2 *Theſſ.* iii. 17.

which, notwithſtanding them, is the ſame, both as to the Articles of Faith, and moral Precepts.

As for the *Perſons* who wrote the Goſpels, they could not be miſtaken themſelves in relating Things done in their own Time and Sight, *Matthew* and *John* being conſtant Attendants on our Saviour, as *Mark* was on (*a*) *Peter*, and *Luke* on *Paul* (*b*), and *Mark*'s and *Luke*'s Goſpels agree with the others, and were approved of by St (*c*) *John*. Nor can they be ſuſpected of any Deſign to deceive others; on the contrary, we may appeal to the Conſciences of all who read their Writings, whether they have not all the Reaſon to believe, that thoſe Writers were in good earneſt, and did relate what themſelves were thoroughly perſuaded of.

Again, They were none of them experienced Perſons, but mean and unlearned Fiſhermen, the moſt unlikely to contrive or attempt the eſtabliſhing of a Religion, which was ſo contrary to the received Principles both of the *Jews* and *Gentiles*, in all Parts of the World: So alſo by reaſon of the Plainneſs, Simplicity, and Candour, that appears in all their Writings, in which are no Tokens of Contrivance or Deſign, but they are all, like the Authors, plain and honeſt; even ſo far as to own ſincerely their own Failings, as that *Matthew* was a *Publican*, or Tax-gatherer, (an Office which the *Jews* abhorred;) that St. *John* ran away from his Maſter in Danger, and *Peter* denied him: And they mention their own ambitious Contentions about worldly Greatneſs, *&c.* Again, the Writers of the New Teſtament were Men that could propoſe to themſelves no Manner of Advantage in this Life; nay, they evidently contemned the World, they neglected

(*a*) Euſeb Hiſt. *Lib.* iii. *Ch.* 15. (*b*) 2 *Tim.* iv. 11.
(*c*) Euſeb. *Lib.* iii. *Ch.* 24.

lected and deſpiſed all Honours and Wealth, all worldly Reputation or Fame; yea, they foreſaw (*a*) and expoſed themſelves to the greateſt Hazards and Contempt, in publiſhing the Holy Goſpel, and ſuffered cruel Torments, and moſt of them Death, to bear witneſs to the Truth of all they preached: Therefore they could have no Deſign, but to publiſh the Will of God, in Obedience to *Chriſt*, and in Hopes of a Reward hereafter.

There may have been ſome, indeed, who have died in a falſe Belief, or for a miſtaken Opinion; but it is not credible that a great Number of Perſons ſhould die, or ſuffer ſo much, in Confirmation of what they *knew* to be falſe, without any Proſpect of Advantage, either to themſelves or others. Nor is it to be rationally ſuppoſed, that St. *Paul* (the Author of ſo many of the Epiſtles) who had been ſo zealous a Perſecutor of the Chriſtian Church, would on a ſudden become ſuch a Champion for the ſame, and hazard Life to eſtabliſh it, on any other Motives or Deſign, than to manifeſt the Truth in Obedience to *Chriſt*.

Farther, not only *Chriſtians*, but even *Jewiſh* and *Pagan* Hiſtorians confirm the Hiſtory of *Chriſt* and the Chriſtian Religion. *Joſephus*, a *Jewiſh* Writer, (ſoon after the Deſtruction of *Jeruſalem*, which was about forty Years after *Chriſt*'s Aſcenſion) mentions *that good Man* John *the Baptiſt*, *his Preaching*, *and exhorting the People to the Study of Virtue and Piety*, *and to be baptized*; and his being *put to Death by* Herod; and alſo *James the Brother of* Jeſus, *who was called* Chriſt (*b*). Theſe Teſtimonies are the more conſiderable, becauſe *Joſephus* mentions them with ſome remarkable Cir-

 cumſtances

(*a*) *Mat.* xvi. 24, 25. *Acts* xi. 22. (*b*) Antiq. *Book* xviii. *Ch.* 7. *and Book* xx. *Ch.* 8.

cumſtances of Matters of Fact at that Time, in his own Nation; as that *ſome of the* Jews *were of Opinion, that* Herod's *impious Fact of killing* John Baptiſt, *was followed with a divine Vengeance on him*, being routed (*a*) in a Battle by *Aretas*. And farther, that there aroſe a Sort of a national Quarrel between *Albinus*, the appointed Governor of *Judea*, and *Ananias* the High-Prieſt, on the Score of the High-Prieſt's condemning of *James the Brother of* Jeſus, *which was called* Chriſt; and that *Ananias was removed from the High-Prieſthood* (*b*). As for that other Account of the ſame Author, "concerning one *Jeſus* a wiſe Man, if yet it be "lawful to call him a Man, his Miracles, Crucifixion under *Pontius Pilate*, Reſurrection the "third Day, his numerous Followers, both *Jews* "and *Gentiles*, (as Proſelytes) and the Race of "Chriſtians which are ſo called from him," and (which he ſays) *were remaining in his Time:* However this latter Paſſage has been queſtioned by ſome, it is ſufficiently vindicated, and ſhewn to contain nothing but what might be related by *Joſephus*, who has given ſo full an Account of *John Baptiſt*, and *James* the Brother of *Chriſt*. On the contrary, it would be ſtrange that ſo accurate an Hiſtorian, giving ſo particular a Relation of the Affairs of his Country, ſhould not mention that of *Chriſt*, when (as we ſhall ſee) the *Gentile* Hiſtorians do it. Nor is this Account of *Chriſt* improperly inſerted in the Place where we find it, not diſagreeing with what goes before, and follows after, as it is pretended; for, in the former Part of the ſame Chapter, *Joſephus*

(*a*) Ibid. (*b*) *See Dr* Cave's Hiſtor. Literaria, *Tom.* II. Joſephus, and the *Firſt* Diſcourſe on *Joſephus* before *L'Eſtrange*'s Verſion.

Joſephus treats of the *Jewiſh* Affairs under *Pilate*; whence he very properly proceeds to mention *Chriſt*, what he did and ſuffered, under his Government; which (he ſays) *happened about the ſame Time* (*a*). Again, what follows in this Chapter ſeems leſs to appertain to *Pilate*'s Hiſtory, than this Period concerning our Lord. Sure it is, that in this whole Chapter *Joſephus*'s Intent was to relate the Tranſactions during *Pilate*'s Procuratorſhip, although happening at different Seaſons: Neither doth he affirm this Relation of his, concerning *Chriſt*'s Reſurrection and Miracles, as being the Subject of his own Belief, but as what was related and credited by *the Chriſtians, his Followers, at that Time.*

And as *Joſephus*, a *Jew*, ſo *Tacitus*, an Heathen Hiſtorian, within leſs than a hundred Years after the Death of *Chriſt*, wrote of him as being *the Author of the Chriſtian Name, and put to Death by* Pontius Pilate *the Procurator, in the Reign of* (*b*) Tiberius. And *Pliny*, about the ſame Time, wrote an Account to his Maſter, the Emperor *Trajan*, as of other Matters, ſo concerning Chriſtians, and in particular, that *they were wont to aſſemble together on a ſet Day, and to ſing Hymns to* Chriſt *as God* (*c*). Alſo another Pagan Hiſtorian, *Suetonius*, about the ſame Time too, tells us (*d*), that the Emperors *drove away the* Jews, *and puniſhed the Chriſtians, on the Score of their Profeſſion of Chriſt.*

Hereto this Obſervation may be added, *viz.* that the Doctrine of Chriſtianity was in itſelf very offenſive, both to the *Jews* and *Gentiles*, (which to be ſure could not but be a great Obſtacle to their Converſion;)

(*a*) *Book* xviii *Ch.* 4 (*b*) Annal. *Lib.* xv. *Ch.* 44. (*c*) Epiſtol. *Lib.* x. *Epiſt.* 97. (*d*) Suetonius in Claudio, *Ch.* 25. & Nerone. *Ch.* 16.

verſion;) to the *Jews* by reaſon of *Chriſt*'s mean Appearance, the debaſing of their Law and Traditions, and equalling the *Gentiles* Title to God's Favour with theirs: Whereas they expected the Meſſiah to be a great Prince; that the Law of *Moſes* (which had been eſtabliſhed by God himſelf) was to continue for ever; and that themſelves were the chief Favourites of Heaven: Nor were the Doctrines of Chriſtianity leſs offenſive to the *Gentiles*, by the Apoſtles preaching up one inviſible Deity, a Reſurrection, a ſpiritual Worſhip, and ſevere Morality, (by Chaſtity, Sobriety, *&c.*) Furthermore, the *Roman Governors* endeavoured with their utmoſt Craft and Strength, by the moſt ſevere Perſecutions, and even new-invented Methods of Torment, to prevent its ſpreading; and, at the ſame Time, the *Heathen Prieſts* being provoked by the Deſertion of their Altars, animated the World againſt the Profeſſors of it; yet the Truth of the Goſpel was ſo convincing in thoſe Times, (except where Prejudice, Intereſt, and Luſt bore down Men's Reaſon and Judgment,) that the aforeſaid *Pliny* (in the ſame Epiſtle) intimates to the Emperor, that "there were a great Number of Chriſtians, of both "Sexes, and of all Ages and Degrees, and that "not only in the greater Cities, but in the Villages "and Hamlets, inſomuch that the Temples of the "Heathen Gods were almoſt deſerted, and their "ſolemn Rites for a long Time diſcontinued." So evident and undeniable was the Demonſtration of the divine Authority of the Chriſtian Religion, that it was able to overcome the ſtrongeſt Prejudices of ſo great a Number of People, and to make its Way through all Dangers; and this was acknowledged by the greateſt and wiſeſt Hiſtorians of thoſe Times. So that upon the whole, there cannot be

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a better or clearer Evidence for what we moſt aſſuredly believe to have been done; and one may as well ſuſpect the Truth of any or all the Hiſtories of the World, as that of the Holy Scriptures; and therefore, as we believe any thing before our Time, ſo we have moſt Reaſon to believe the Hiſtory of the Holy Bible, and particularly the New Teſtament.

After all, ſome may ſay, it ſeems plain enough, that there are ſufficient Grounds for our undoubted Belief of the Truth of Scripture, as to *Matters of Fact* there recorded; but how does it follow, that the Doctrine delivered in the Scripture is divine, and came from God? It is anſwered,

Thirdly, The *Doctrine itſelf* contained in the Holy Scriptures, and its Tendency to Holineſs, Peace, and true Happineſs, ſufficiently ſhew it was no Contrivance of Man, but that a wiſe and a good God was the Author of it. So for the New Teſtament, in particular, the Chriſtian Doctrine was not ſuited to humour any Order or Condition of Men, as it would have been if it had been a Contrivance of the Apoſtles: For, as it hath been already intimated, it directly croſſes the Notion which the *Jews* had of a triumphant and princely *Meſſiah*, when the Founder of it (the true *Meſſiah*) was declared to be *Chriſt* crucified. It alſo farther enraged the *Jews*, becauſe their ceremonial Law was cried down, and the *Gentiles* were declared to have an equal Title with them in God's Favour. And the *Gentiles* themſelves were as highly offended, becauſe they were accuſed of Idolatry, and the Impurities of their religious Rites laid open and condemned. The Chriſtian Doctrine does not comply with the ambitious Man's Deſire of Honour, nor the Miſer's hunting after Wealth, nor the Voluptuous or

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Debauched in their Pleaſures and vicious Enjoyments; but croſſes all ſuch Appetites, by enjoining Humility, Contentedneſs under the Croſs, (which is declared the Portion of a Chriſtian,) deſpiſing the World, Sobriety, Chaſtity, and Temperance. Farther, the New Teſtament teaches the moſt ſublime Truths, and the moſt perfect Rules, ſuch as are moſt worthy of God to lay down, for all States and Conditions of Life; and the moſt powerful Motives to practiſe accordingly. Again, the Chriſtian Laws are ſuch, as any wiſe Man would chuſe to live by, ſince they are ſo adapted to the Happineſs and Well-being both of particular Perſons and Societies; being ſuch as promote in an eminent Manner Holineſs and Peace, Health and Reputation, Happineſs, Comfort, and Safety; forbidding all Exceſs of indulging the natural Appetites, which would deſtroy Health; and all Vice and Impiety, which rob us of our Eaſe of Mind and of Reputation; and enjoining every one to be exactly juſt, to deal as he would be dealt with himſelf, to be affectionate and kind one to another, to ſuccour and help the Needy, to comfort the Diſtreſſed, to be meek and patient, gentle and tender-hearted, in Imitation of the perfect Goodneſs that is in God. *Chriſt* indeed ſaid, that he was come *to ſend Fire on Earth, and not to give Peace, but rather Diviſion* (*a*); but that is not ſpoken concerning the natural Tendency of his Doctrine, than which nothing can more promote Peace and Happineſs, but that by reaſon of the corrupt Nature of Mankind, he foreſaw that ſuch would be the Conſequence of his Doctrine, that Men would quarrel and divide about it.

The Chriſtian Doctrine does alſo afford the moſt ſolid Comfort, teaching us, that a wiſe, powerful, and

(*a*) *Luke* xii.

and good God, is our Father; and therefore, that all Things in the End ſhall work for our Good: In the mean Time, if we ſuffer, it is, like *Chriſt*, to ſuffer for a little while, and to be glorified and happy for ever. I ſay, theſe, although not clear Demonſtrations, are yet plain Tokens, that not a wicked or deluded Spirit, nor the politic Contrivance of Men, but the Wiſdom of God, delivered ſuch a Doctrine to the World; and ſuppoſing it to be of Divine Revelation, we could not reaſonably deſire better Signs of its being actually and truly ſo. But then,

Fourthly, There are other evident Marks, that ſhew the Holy Scriptures are the Word of God, ſuch as *Prophecies* and *Miracles:* Which (as the primitive Defenders of Chriſtianity obſerve) afford a Demonſtration proper to it; and that ſo divine, as *Paganiſm* cannot pretend to (*a*). There are many *Prophecies* in the Old Teſtament, eſpecially of the Captivity of *Iſrael* and *Judah*, and of the Birth, Life, Death, Reſurrection and Aſcenſion of *Chriſt*, which were foretold a long Time before-hand, and were exactly accompliſhed: And in the New Teſtament, *Chriſt* foretold his own Death (*b*), his Reſurrection (*c*), and the Deſcent of the *Holy Ghoſt* (*d*). Again, the Deſtruction of *Jeruſalem* and of the Temple was foretold by *Chriſt*, and that with the remarkable Circumſtances of it (*e*), and afterwards, by his Apoſtles (when the *Jews* were ſecure, and had no ſuch Apprehenſions,) which came to paſs accordingly; as alſo did that other Prophecy of *Chriſt*, when he was low and deſpiſed, that his Goſpel ſhould be propagated over the World, and that

(*a*) Origenes contra Celſum fere ad initium. (*b*) *Mat.* xx. 19. (*c*) *Mat.* xvi. 21. (*d*) *Luke* xxiv. 49. (*e*) *Mat.* xxiv.

that the Gates of Hell ſhould not prevail againſt it, notwithſtanding the violent Oppoſition that (as he alſo foretold) ſhould be made (*a*). Now that Foreknowledge could not be attained unto but by Revelation from God; becauſe thoſe Events depended not on the Courſe of Nature, but the Will of God; as the Captivity and Deſtruction of the *Jews* were the Effects of God's Diſpleaſure, in puniſhing them for their Sins, (the very Commiſſion of which depending on the free Determination of their own Wills, could be only foreſeen by the Searcher of Hearts;) and the Redemption by *Chriſt*, with all the particular Circumſtances and Ways of effecting it, was the gracious and merciful Intention of God to ſave Mankind. Nor could any one, except by Revelation, foretel any Changes in the natural Order of Things (ſuch as were foretold and effected by *Moſes* and the Apoſtles:) For ſince God himſelf, who firſt eſtabliſhed the Courſe of Nature, has alone the Power of varying it, it cannot be foreſeen when he will interpoſe. By this Argument God himſelf expoſtulated with the *Jews*, and upbraided their Reliance upon Idols, becauſe they could not *ſhew what ſhall happen*, neither *the former Things, nor could declare Things to come hereafter* (*b*). As for the *Oracles of the Heathen*, tho' their Predictions did ſometimes prove true, (as being grounded on natural Cauſes, known to the Spirits by long Experience,) yet they failed frequently, and were often given out in very ambiguous Terms, which by Degrees brought them (*c*) into Contempt.

In

(*a*) *Matt* xvi. 18, *and* xxiv. 14. *and* x. 17. (*b*) *Iſaiah* xli. 22, 23. (*c*) *See Dr.* Jenkins Of the Reaſonableneſs of the Chriſtian Religion, *Vol.* I. *Part* iii. *Ch.* 3.

In the next place, the *Miracles* that were done by thoſe who ſpoke, or wrote ſuch Words, in Teſtimony of the Truth of them, and of the Authority of thoſe who wrote and preached, are a ſufficient Evidence that they are from God. Not that every ſtrange Work, barely conſider'd in itſelf, is a proper Evidence of the Truth of any Religion; but ſuch as are wrought with *a declared Purpoſe and Deſign* (*a*) to eſtabliſh ſuch a Religion in the World by God's Appointment, as were the Miracles we read of in the Old and New Teſtament (*b*). So that we are not only to attend to the Miracles themſelves, but withal to the End and Deſign of them, it being the End of Miracles to confirm the Doctrine to be of God. We do not indeed know the Eſſences of Things, nor the utmoſt Extent of the Power of Nature, how far it goes, or where the ſupernatural Power of God begins; yet we do certainly know the Nature of many Things by their Marks and Properties, and the uſual regular Courſe of God's Providence ſo far, that we can eaſily diſcern what is miraculous: Thus, although we know not the Power of Fire, in its utmoſt Extent, yet we know it is contrary to the Property, or the uſual Effects of Fire, not to burn; and therefore when the three Children in *Daniel* walked in the Midſt of a burning fiery Furnace unhurt, we know it was miraculous: So we know it is not the Force of two or three Words, that raiſes the Dead, and heals Diſeaſes.

Again, although it be granted, that evil Spirits may, through God's Permiſſion, make ſhew of ſome Works

(*a*) Ea proprie Miracula vocant Arabes, quæ *Propheta ad Prophetiam ſuam Confirmandam edit.* Pocock's Specimen Hiſt. Arab. *p.* 186. (*b*) See *Exodus* iii. 12, 20, and *Ch.* iv. 1. to 10. *John* v. 20, 36. *Acts* ii. 22, 36, and *Ch.* v. 12.

Works that appear very wonderful and miraculous; inſomuch that the Holy Scripture warns us againſt lying Wonders (*a*); yet we cannot believe the Providence and Goodneſs of God would leave us without ſome proper Method of diſtinguiſhing between the Effects of Divine Power, and the Deluſions of the Devil. If, therefore, any Perſon ſhould work a Wonder, to teſtify to an impious Doctrine that teaches Idolatry, or encourages Wickedneſs (*b*), it is to be looked upon as one of thoſe lying Wonders the Scripture warns us againſt; becauſe it is a Contradiction to the Truth and Holineſs of God, that he ſhould ever commiſſion any Man to teach any Doctrine contrary to Truth and Holineſs: And it would be to deny himſelf, to commiſſion any Man to invalidate former Revelations ſufficiently (*c*) confirmed, or to encourage any Impiety, contrary to the certain Dictates of Natural Religion or Revelation: But where the Doctrine tends to the promoting of the Glory of God, the drawing-off Mankind from Sin to Holineſs, and the overthrowing the Kingdom of Satan in the World (which Experience proved to be the Effect of the Publication of the Goſpel, and which it cannot be expected that the Devil himſelf would be aſſiſtant in,) and where the Preachers of ſuch Doctrine are enabled, in Teſtimony thereof, to confirm their Miſſion from God, (not by working privately, or in the dark, or in mean and trival Caſes, but) by an open and frequent Working, before Numbers of People, of ſuch evident,

(*a*) *Deut.* xiii. 1, &c. *Mat.* xxiv. 24. 2 *Theſ.* ii. 9. (*b*) *Deut.* xiii. 1, &c. *As was the Caſe of going after other Gods.* (*c*) *As for the Ceremonial Law, taught by* Moſes *to be of God, by the Miracles which he wrought in Confirmation thereof, that Law was not properly made void, but fulfilled in* Chriſt, *and being a Reſemblance of him, ceaſed at his Coming.*

dent, great and ſubſtantial Miracles, the Effects whereof were not momentary but laſting, as curing the Blind, healing Diſeaſes, and raiſing the Dead, and ſuch like, as we read in the Holy Scriptures; in this Caſe we muſt acknowledge (*a*) *it is the Finger of God.* Nor ought it to be objected, that this is proving by a Circle, (the Doctrine by the Miracles, and the Miracles by the Doctrine;) for in this Way of Reaſoning, they are only the Miracles that prove the Doctrine; but in order to this, the Doctrine is to be firſt ſuppoſed to be ſuch in its Nature as to be capable of being proved by Miracles, that is, either indifferent, or not abſurd, contradictory or impious.

In the *Old Teſtament*, the Miracles wrought by *Moſes* in *Egypt*, were ſufficient Proofs that God ſent him: For although it may be thought, that any one miraculous Work (ſuch as that of the *Magicians* ſeems to be) ſhould be allowed an Evidence as well as another, (ſuppoſing that wrought by *Moſes*,) being both equally ſuperior to the Power of natural Cauſes; yet thoſe wrought by *Moſes*, being evidently ſo much ſuperior to thoſe of the *Magicians*, and their Power being reſtrained by that ſuperior Power by which *Moſes* wrought, (in that Struggle between him and the Devil for Superiority,) renders the Evidence brought by *Moſes* in Degree greater than that by the *Magicians*: For they could indeed imitate the turning of Rods into Serpents, and of Water into Blood, and alſo the bringing up of Frogs; but not the inflicting the Plague of Lice or Boils; nay, they could not defend themſelves from the Boils, nor *ſtand before* Moſes, nor could their Enchantments prevail any more: And therefore

(*a*) *As the* Magicians *themſelves did, Exod.* viii.

they ſubmitted, and acknowledged, that there was *the Finger of God* (*a*). So alſo the Miracles of *Moſes*, in making the *Red Sea* dry Land (*b*), and in fetching Water out of the Rock (*c*), do evidence that God was with him, and gave Teſtimony to his Words, and the Laws he publiſhed (*d*).

For the *New Teſtament*: By the Angels that appeared to the Shepherds, when *Chriſt* was born; the Voice from Heaven at his Baptiſm, declaring *This is my beloved Son, in whom I am well pleaſed*; his curing all Diſeaſes; his caſting out Devils, and raiſing the Dead to Life; his being transfigured in the Mount, when his Face did ſhine as the Sun, and his Raiment gliſtered like Flaſhes of Light, and a Voice came out of the Cloud, again declaring him to be the Son of God; the Graves opening, and the Sun being darkened at his Paſſion; his own riſing again, (in ſome reſpect the greateſt of all Miracles,) and aſcending into Heaven; and, *laſtly*, the miraculous Power of the Holy Ghoſt: I ſay, by theſe God the Father teſtified the Truth of all that our Lord *Jeſus Chriſt* ſaid, as our Lord himſelf argued (*e*), *The Works that I do, bear Witneſs of me, that the Father hath ſent me* (*f*); and therefore we believe the Doctrine that he delivered came from God. So for the *Apoſtles*, and many of the *firſt Chriſtians*, the Holy Ghoſt, that is, the Gifts of the Holy Spirit, were beſtowed on them in an extraordinary Manner (*g*), whereby they alſo healed Diſeaſes, caſt out Devils, foretold Things to come, and ſpoke divers Languages which they had never heard, and had a Power of imparting thoſe Gifts of the Holy Ghoſt to

(*a*) *Exod.* viii. 18, 19. *and Chap.* ix. 11. (*b*) *Exod.* xiv. (*c*) *Num* xx. (*d*) *Exod.* iv. 8. 9. (*e*) *John* v. 36. (*f*) *See Mat.* ii. 10, 11. *John* xx. 30, 31. *Acts* ii. 22. (*g*) *Acts* ii.

to others. Hereby God himſelf gave Teſtimony to their Words and Writings; for that miraculous Power with which they were in ſo great a Meaſure endued from on high, was *God's Seal* for their Commiſſion, and ſo was for the Satisfaction or Convincing of all that heard them, or read their Writings, that God was with them, and ſent them to publiſh his holy Will (*a*); and if they had delivered any thing that was not divine, a wiſe, and true, and good God, would never have borne Witneſs to it himſelf, nor indued them with ſuch extraordinary Ability to convince Men.

There is one Conſideration which adds farther Strength to this Argument, and that is, the Continuation of the miraculous Powers in the next Ages of the Church, which the Writers of thoſe Times do not only unanimouſly atteſt, but challenge the Emperors, and the reſpective Governors of Provinces, to convince them by Experiment, and dare them to contradict it; and even offer to caſt their Lives upon this Proof (*b*). It is alſo to be remembered, that even the *Jewiſh* Writers, as they own there was ſuch a Perſon as *Jeſus*, who lived and died as the Goſpels report, though they mention him with Scorn and Diſdain; ſo they deny not the Matter of Fact, that he wrought divers Miracles (*c*); but then they pretend, that Power not to be a ſufficient Teſtimony, becauſe he might work by Magick, and the Power of *Beelzebub*, the

(*a*) *Mark* xvi. 20. *Heb.* ii. 4. (*b*) *As* Juſtin Martyr, Irenæus, Origen, Tertull. Min. Fœlix, *and* Lactantius, *cited by* Grot. *in* Mark xvi. 17. *The particular Miracle there mentioned, is, the caſting out Devils.* Origen *mentions others* (contra Celſum, Edit. Cantab. *p.* 62, & 80) *and farther ſays, that he was an Eye-witneſs thereof*, p. 124. (*c*) *Biſhop* Kidder's Demonſt. of the *Meſſiah, Vol.* I. *c.* 5. Lightf. Hor. *in Mat.* xxii. 24.

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(*a*) *Exod.* viii. 18, 19. *and Chap.* x. 11. (*b*) *Exod.* xiv. (*c*) *Num* xx. (*d*) *Exod.* iv. 8. 9. (*e*) *John* v. 36. (*f*) *See Mat.* ii. 10, 11. *John* xx. 30, 31. *Acts* ii. 22. (*g*) *Acts* ii.

to others. Hereby God himſelf gave Teſtimony to their Words and Writings; for that miraculous Power with which they were in ſo great a Meaſure endued from on high, was *God's Seal* for their Commiſſion, and ſo was for the Satisfaction or Convincing of all that heard them, or read their Writings, that God was with them, and ſent them to publiſh his holy Will (*a*); and if they had delivered any thing that was not divine, a wiſe, and true, and good God, would never have borne Witneſs to it himſelf, nor indued them with ſuch extraordinary Ability to convince Men.

There is one Conſideration which adds farther Strength to this Argument, and that is, the Continuation of the miraculous Powers in the next Ages of the Church, which the Writers of thoſe Times do not only unanimouſly atteſt, but challenge the Emperors, and the reſpective Governors of Provinces, to convince them by Experiment, and dare them to contradict it; and even offer to caſt their Lives upon this Proof (*b*). It is alſo to be remembered, that even the *Jewiſh* Writers, as they own there was ſuch a Perſon as *Jeſus*, who lived and died as the Goſpels report, though they mention him with Scorn and Diſdain; ſo they deny not the Matter of Fact, that he wrought divers Miracles (*c*); but then they pretend, that Power not to be a ſufficient Teſtimony, becauſe he might work by Magick, and the Power of *Beelzebub*, the

(*a*) *Mark* xvi. 20. *Heb.* ii. 4. (*b*) *As* Juſtin Martyr, Irenæus, Origen, Tertull. Min. Fœlix, *and* Lactantius, *cited by* Grot. *in* Mark xvi. 17. *The particular Miracle there mentioned, is, the caſting out Devils.* Origen *mentions others* (contra Celſum, Edit. Cantab. *p.* 62, & 80) *and farther ſays, that he was an Eye-witneſs thereof*, p. 124. (*c*) *Biſhop* Kidder's Demonſt. of the *Meſſiah, Vol.* I. *c.* 5. Lightf. Hor. *in Mat.* xxii. 24.

chief of Devils; as their Forefathers in *Chriſt's* Time had objected to himſelf: Whereas the Power of Miracles was the very Sign which God gave their great Maſter *Moſes*, for this very End, that they ſhould *believe* in him (*a*).

Here alſo we have a farther Confirmation of the divine Authority of the Old Teſtament, or the *Canon* of Holy Scriptures, received by the *Jewiſh* Church, which was owned and confirmed by *Chriſt* and his Apoſtles, who referred to it, and quoted Teſtimonies out of it, as being the Word of God, and of divine Inſpiration (*b*). So that the ſame Miracles, which teſtify the Authority of *Chriſt* and his Apoſtles, do alſo evidence the divine Authority of the Old Teſtament; which the ſame *Chriſt* and his Apoſtles owned to be by Inſpiration. And thus it is manifeſt, we have the moſt ſolid Grounds for our believing the Holy Scriptures, to be the Word of God.

And whereas ſome may wonder, after ſuch Demonſtrations of the Truth of the Chriſtian Religion, how it ſhould come to paſs, that the main Body of the *Jews*, and afterwards thoſe wiſe and virtuous Emperors (ſuch as *Veſpaſian*, *Titus*, *Trajan*, &c.) and other inquiſitive Men of thoſe Times, did not only refuſe to embrace, but even perſecuted it; ſuch may conſider, *Firſt*, That as *Chriſt's* *Kingdom* was *not of this World*, ſo it was to be propagated by the Wiſdom and Power of God, without the Aſſiſtance of, and even in Oppoſition to worldly Wiſdom, and worldly Wiſemen. *Secondly*, As for the Incredulity of the *Jews*, that was in Part occaſioned by *Chriſt's* mean Appearance, whereas they

(*a*) *Exod.* iv. 1, *to* 10. (*b*) *See John* v. 39. *Luke* xxiv. 44. 2 *Tim.* iii. 15, 16.

they expected their *Meſſiah* ſhould be a great temporal King; as alſo from the deſpiſed Part of their Country, where *Chriſt* moſtly reſided, *viz. Galilee*; and from his expoſing the Worldlineſs, Hypocriſy, and vain Traditions of the *Phariſees*, a leading Party amongſt them; and, *Laſtly*, becauſe the Doctrine of the Goſpel equalled the *Jews* (the Poſterity of *Abraham*, and God's peculiar People) with the reſt of the World, as to their Title in God's Covenant and Promiſes *(a)*. *Thirdly*, No wonder that the great Men of the World, ſuch as *Emperors* and *Miniſters of State*, ſhould not take much Notice of an appearing new and ſtrange Doctrine preached up by a few ignorant Fiſhermen and Tent-makers; or that Perſons wholly *given up to Voluptuouſneſs*, and Pleaſure, ſhould contemn and deride a Doctrine which taught the Croſs, and a renouncing of preſent Enjoyments, in Hopes of better in another World. Or, *Laſtly*, that ſuch as eſteemed themſelves the only wiſe and knowing Men, great *Philoſophers* of the Age, ſhould deſpiſe the plain Simplicity of the Goſpel *(b)*. *Fourthly*, That there is more Reaſon to believe the Doctrine of *Chriſt* upon the Account of his Miracles, than to queſtion the Truth of his Miracles upon the Account of the Unbelief of the *Jews* or *Gentiles*; and that becauſe this very Unbelief was in itſelf foretold many Ages before *(c)*, that it ſhould ſo come to paſs in the Days of the *Meſſiah:* Which Prediction, among others which related to him, being fulfilled, is the greater Confirmation of the Truth of the ſame *Jeſus* being the *Meſſiah*, and of the Doctrine which he taught.

(*a*) *See the ſecond and third general Remarks on the Goſpels.*
(*b*) *See farther the ſixth general Remark on the Acts of the Apoſtles.* (*c*) *Iſaiah* liii. 1. and *Chap.* vi. 9.

As for any *other Religion*, there is none that can juſtly pretend to be of God. The Author of the *Mahometan*, or *Turkiſh* Religion, was a vicious Perſon, and his Behaviour contrary to that of a Meſſenger ſent from God: His Doctrines are abſurd and ridiculous, and contrived for the gratifying of Ambition and Luſt in himſelf and Followers, and were confirmed by no publick and uncontroulable Miracles, but propagated at the firſt by Craft and Fraud, and afterwards by Violence and Force of Arms *(a)*, the Impoſtor pretending, that a *Sword fell into his Hands from Heaven for that Purpoſe (b)*. The *Jewiſh* Religion was founded wholly upon the Expectation of a *Meſſiah* to come; and the Prophets have ſo plainly limited the Time of his Appearance, before the Diſſolution of the *Jewiſh* Government and the Deſtruction of *Jeruſalem*, and the Temple, that it is now paſt many Ages ago, however we make the Computation *(c)*.

Whereas there are ſome who want *new Miracles* to convince them, it may be ſaid, *Firſt*, That God is wiſer than we, and knows beſt what is fit for the Converſion of Men: And it is impious and unreaſonable to demand any more for our private Conviction. *Secondly*, If God ſhould gratify ſuch Perſons, others would alſo expect the ſame; and then the Frequency of Miracles would make them not convincing, becauſe being common, they would be diſregarded, or would quickly be looked upon to be the Effect of natural Cauſes only. And now, ſince God hath been pleaſed to reveal himſelf to us, and ſo fully to confirm the Revelation, for any to ex-

(*a*) *Dr.* Smith Epiſtola prima de moribus Turcarum, *p.* 95. *&c.* (*b*) Prideaux's Life of *Mahomet*, and his Letter to a Deiſt, *Pocock* Specimen Hiſt. of *Abraham*, *p.* 116, *&c.* (*c*) *Dan.* ix. 24, *&c.* *Hag.* ii. 7. *See* Grotius De Verit. *Lib.* 5. *Sect.* 13.

expect new Revelations and new Miracles to confirm them, is as unreaſonable, as it would be for them to demand, that the King and Parliament ſhould afreſh enact and publiſh the Laws of the Land in every Reign, although they were formerly paſſed and ratified as they ought to be, and as ſuch are now upon the Records, and their Authority hath been allowed ever ſince they were firſt enacted. Nay, though ſome Perſons had ſuch a Means of Conviction granted them, as they pretend would be effectual, *viz.* that one of their former Companions ſhould appear to them from the Dead, and give them the diſmal Account of all that black Scene of Horror and Torments in the next World, and of the unſpeakable Joys which are loſt by a wicked Life in this; yet, as our Saviour ſays, *if they believe not* Moſes *and the Prophets*, (we may add, and the Goſpel on the Evidence given thereof,) *neither would they be perſuaded, though one roſe from the Dead*, (as many, who on the Apprehenſion of Death have expreſſed great Remorſe and Reſolution, which yet on their Recovery had no real Effect on them:) They might indeed on a ſudden be ſurprized at an Apparition, and entertain ſome ſerious Thoughts of a new Life; but it would rarely effect a real Change in their Hearts and Practice. They would quickly have a Mind to believe the Apprehenſion of it to proceed only from a melancholy Fancy and Imagination, which their vicious Companions would not fail to improve: Or, if they believed Spirits, they might imagine a Trick put upon them by ſome evil Ghoſt or Spirit, that perſonated their deceaſed Friend, as taking a Delight in diſturbing and perplexing their Minds, and filling them with vain and groundleſs Terrors. Thus they would by Degrees quiet their Minds, and chearfully return to their

former Courſe; and indeed, they would argue a great deal more rationally, than when they reſiſt all the ſubſtantial Evidence of the Truth of the Holy Scriptures, and the Chriſtian Religion.

The Miracles pretended to have been wrought among the *Papiſts*, or the *antient Pagans*, weaken not the Force of the Evidence of the Primitive Chriſtian Miracles: For as to the former, *Firſt*, the Juggling and Impoſtures of the *Popiſh* Prieſts have been ſo notorious, that even many of their own Party, of Credit, refuſe to vouch for them *(a)*. *Secondly*, Moſt of their Miracles are ridiculous and trifling, very unlike to the grave and ſubſtantial Ones which *Chriſt* and his Apoſtles wrought; as appears by many Stories of the Virgin *Mary*, with her Babe, viſiting her Votaries, the Sweating and Motions of Images, the Odour of Reliques, *&c.* *Thirdly*, They are brought to confirm Doctrines which *Chriſt* and his Apoſtles never taught, but the novel Tenets which the Church of *Rome* had eſtabliſhed, and the Additions they have made, different from, and even contrary to the Chriſtian Doctrine, as concerning Tranſubſtantiation, the Worſhip of Images, *&c.* *Fourthly*, Whereas *Chriſt* and his Apoſtles wrought their Miracles among the unbelieving *Jews* and *Gentiles*, theſe are only publiſhed among their own credulous People, who are eaſily impoſed upon, not wrought among thoſe called Heretics, who ſtand in need of Conviction. *Fifthly*, Popular Error is a great Spring from whence Miracles iſſue in the Church of *Rome*. Upon the leaſt Accident that happens to the *Italians*, and the leaſt Sickneſs or Indiſpoſition that ſeizeth them, as any one may obſerve, they make a Vow to ſome Statue of the Virgin,

(a) *See Biſhop* Kidder *of the* Meſſiah, *Part* I. *Chap.* vi. *Num.* 2.

Virgin, or of ſome Saint, to be delivered from it: And if they eſcape, they attribute their Recovery or Deliverance from Danger to the miraculous Statues or Images to whom they made their Vow; and cauſe Pictures to be drawn of what happens to them to be ſet up in Churches *(a)*. *Laſtly*, it is uſual for ſome wicked Beggars to counterfeit themſelves Cripples, Blind, or ſtruck with the Palſey, for five or ſix Years together, to make People at laſt believe that a Miracle has been wrought upon them, attributing their Recovery to ſome Image of the Virgin, or to ſome Saint, whereby they are believed to be good Men, and favoured by God, and are liberally relieved, and often maintained ever after during Life.

The Miracles pretended to have been wrought by *Apollonius Tyaneus*, and others among the *antient Heathens*, are confuted by the Author under cited *(b)*. The wiſeſt *Pagans* confeſs many of them to have been forged *(c)*, or wrought in the Night, *&c.* But admitting any of them were really done, it was not in Confirmation of any Doctrine, but on ſome other Account; as in the Caſe of *Veſpaſian*'s curing a blind Man, to render him the more *venerable*, in order to raiſe him to be Emperor: For which Purpoſe, it is no wonder that God ſhould honour him in an extraordinary Manner, being deſigned to be the Executioner of his Diſpleaſure againſt the *Jews*: He wanted *Majeſty and Authority*, which by this Means, his Hiſtorians tell us, was ſupplied *(d)*.

Some

(*a*) *Frauds of* Romiſh *Papiſts and Monks, in a Journey to* Italy, *An.* 1690. *Letter* 4. (*b*) Parker, De Deo. *Sect.* 26. 27. (*c*) Livius apud Grot. de Verit. *Lib.* iv. *Ch.* 8. (*d*) Sueto nius & Tacitus apud Grot. *ib.*

Some are offended with the *Method* of the Holy Scriptures, in which there is not an exact Order obſerved as in ſome other Writings, but the ſame Doctrines and Duties are repeated, and urged over again. Such ought to conſider, that this is occaſioned by a wiſe Deſign of the Divine Providence; for hence, *Firſt*, Ordinary Readers take more Notice of what they find ſo often mentioned: *Secondly*, Hence it is, that what is obſcure in one Place, is more fully and plainly expreſſed in another.

Others want to reconcile the many *Slaughters* mentioned in the Old Teſtament, with the Character of a gracious and good God towards his own Creatures: For Inſtance; in the drowning ſo great a Body of the *Egyptians* in the *Red Sea* (*a*); the Slaughter of three thouſand *Iſraelites* by ſome of their own People, on Account of the Idolatry of the Molten Calf (*b*); the terrible Deſtruction of the *Canaanites* (*c*); the Death of ſeventy thouſand, on the Occaſion of *David*'s numbering his People (*d*). Such ſhould obſerve, *Firſt*, in reſpect to God, that he is the Author and Giver of Life, and may take it away when and how he pleaſes; and we muſt not ſeparate his Juſtice from his Mercy. *Secondly*, Thoſe who periſhed were deſtroyed for their abominable Sins committed againſt the Light of Nature. *Thirdly*, In the Caſe of the *Canaanites*, the *Iſraelites* were only the Executioners of God's Juſtice, and of his Puniſhment of Sinners, when their *Iniquities* were *full*, that is, were at the Heighth, and the Corruption was univerſal, and loudly called for Vengeance from a holy and juſt God; and though in the laſt Inſtance abovementioned, *David* owned his own Fault, but eſteemed

(*a*) *Exod.* xiv. (*b*) *Exod.* xxxii. (*c*) *Joſhua* xiii, &c. (*d*) 2 *Sam.* xxiv.

eſteemed the *Sheep* his People to be guiltleſs; that ſhews he knew his own Sins, but not his People's; who, for their Sins too, being guilty before God, were puniſhed on that Occaſion, as *David* was himſelf in the Loſs of ſo many Subjects.

As to the *Uſe of Reaſon*, in reſpect to the particular Doctrines of the Holy Scriptures, it is to be conſidered, that although we are not to aſſent to that, which, being the *proper Object* of our Reaſon, is a plain Contradiction to it, and ſo againſt that rational Faculty which God hath endued us with, to guide and direct us; as the Doctrine of the Papiſts, that a conſecrated Wafer or Bread, (which we ſee and feel, and taſte, to continue a Wafer or Bread,) is nevertheleſs converted into the real Body of *Chriſt*, and ſuch-like; yet there may be many Things *above* our Reaſon, and which we cannot account for, through a Want of the diſtinct Knowledge of their Nature and real Properties; and yet being ſatisfied that God hath revealed them, we rationally give our Aſſent to them: So although it is above our Reaſon to comprehend the Doctrine of the Trinity, and the Reſurrection, *&c.* yet being ſatisfied God hath revealed ſuch Doctrines, that he is moſt wiſe and true, and able to do all that he hath declared he will do, it is moſt conſiſtent with our Reaſon to believe them; and in this Caſe Reaſon is not excluded, but only kept to its proper Buſineſs; for here it is the proper Buſineſs of Reaſon, to find out that God hath revealed ſuch Truths, and to help us to diſcover the true Senſe of that Revelation; and when that is obtained, Reaſon hath done its Office, and the Revelation of God is ſufficient to ground our Faith upon, however difficult or unaccountable the Nature of ſuch Things may be to us. Thus our *Eyes* are given us for a *Guide*, but we may nevertheless

theleſs go a wrong Way, without ſome Director, whom our Eyes may aſſiſt us in following.

How many Things are there which are the conſtant Objects of our Senſes, which yet we can give but a mean Account of, much leſs perfectly underſtand? Such as the Motion of the Heavens, and of the Wind and Seas; the Light of the Sun; the Growth of Corn and other Plants; to ſay nothing of the Union of our Souls and Bodies, or how the one is affected by the other: All which ſo far exceed our Comprehenſion, that if we did not daily ſee and experience them, they would ſeem as wonderful as the Reſurrection, or any Myſtery in Religion. Nor can it be otherwiſe, ſince the Reaſon and Apprehenſion of Man is finite and limited, and can proceed only by Analogy, or the Proportion which one Part of the Creation bears to another, but cannot reach the divine Nature, which is incomprehenſible; and undoubtedly, had ſome the Knowledge of this World we live in, *only from a Book*, they would conclude, that moſt of the Things that are in it were as incomprehenſible, impoſſible, and therefore incredible, as they fancy any Thing to be in the Chriſtian Doctrine.

If it be ſtill objected, that by the Inſtances laſt mentioned, it appears indeed that we believe many Things to have a Being, though we cannot comprehend how they have it; yet the Reaſon of ſuch Belief is, becauſe we perceive *by our Senſes*, (of Hearing, Seeing, and Feeling,) that ſuch Things are: But it cannot be ſaid ſo of ſome Chriſtian Doctrines; as of the Trinity, the Reſurrection, the Union of the Divine and Human Nature in *Chriſt*, *&c.* But in Anſwer to this, it is alſo true, that we believe what we cannot comprehend ourſelves, or diſtinctly explain to others, though it has no Manner of Re-

Relation to our Senſes: For Example, *an eternal Duration*, which we cannot conceive without ſuppoſing a Succeſſion of Time, and that will at laſt bring us up in our Thoughts to ſome firſt Moment, from which thoſe that follow are derived; which, as ſuppoſing a Beginning of Time, is a Contradiction to Eternity; and yet, without an eternal Duration, or ſome Being from Eternity, how could any Thing ever have a Being or Motion at all, ſince nothing could ever produce itſelf, for then it would act before it is? And how could any Thing exiſt, or have a Being, without a Cauſe? And yet we believe God to be ſelf-exiſtent, or to have a Being from himſelf; ſo that there is ſomething believed which we cannot conceive, and has no Relation to our Senſes.

And if it be replied, that although we cannot comprehend particularly how there could be an infinite eternal Duration or Being, or firſt Mover; yet we believe it becauſe *our Reaſon tells us*, it muſt be ſo in general, otherwiſe there could be no Being at all: Then we may as well believe the Truth of any particular revealed Myſtery of Religion contained in the Holy Scriptures, tho' it be neither the Object of our Senſes, nor can we otherwiſe comprehend it, if we have *good Reaſon* to believe the Truth and Divine Authority of the Holy Scriptures in general, which contain ſuch a Doctrine, and that leads us to examine the Proof thereof, and be determined thereby, notwithſtanding our Reaſon fails in the Explication of ſuch particular Doctrine. In the ſame Manner one may argue from the Conſiſtency of God's *Fore-Knowledge* of future Events (which is manifeſt by the Prophecies) with the *Liberty of Human Actions*. And therefore all thoſe ſhould weigh this Matter well, who believe an infinite and incompre-

prehenſible Being, and yet reject any other Doctrine, which relates to an *infinite Being*, becauſe it is *incomprehenſible.*

Thoſe who pretend that *the different Opinions* of the Profeſſors of Chriſtianity, and the *Schiſms and Hereſies* are Objections againſt it, may as well affirm, (ſince, through the Weakneſs of Human Underſtanding and Prejudice, Diſputes ariſe in all Arts) that becauſe ſo many Lawyers differ in Opinion about the Senſe of ſome Laws, therefore there is no Law which we can rely on. The Diſputes about the Nature of a Thing is no Argument againſt the Truth and Being of the Thing diſputed about; nay, the very Diſputes and different Opinions being foretold by *Chriſt* and his Apoſtles, are the greater Confirmation of the Chriſtian Religion *(a)*. The ſame may be ſaid concerning *the ill Lives* of too many Chriſtians, whether of the Clergy or Laity, ſince it was foretold the Time would come, when ſome who had a *Form of Godlineſs, ſhould deny the Power thereof (b)*. That being ſo, is rather a Proof of the Truth of the Goſpel which foretold it, as well as it is of the general Corruption of human Nature, and the Prevalency of ſome Men's Luſts and Paſſions over their Reaſon. Nor can it argue either that ſuch Perſons do not believe what they profeſs to teach, any more than that a Phyſician believes nothing of Medicine, becauſe he does not often practiſe himſelf as he preſcribes; or that a Man is not ſtill a Man, though he has the Plague upon him.

To thoſe who complain of the Chriſtian Religion's *thwarting the natural Inclinations of Men*, which may reaſonably be ſuppoſed to be from God, and pretend that we ſeem to *be born under one Law, and*

(a) Luke xii. 51, 52, 53. 1 *Tim.* vi. 5. *(b)* 2 *Tim.* iii. 5.

and bound to another; it may be anſwered, *Firſt*, " God hath that Love for Men, that if " we be not wanting to ourſelves, and are ſin- " cere, he will afford his Aſſiſtance in propor- " tion to our Need. *Secondly*, God did not de- " ſign to create Man in the full Poſſeſſion of " Happineſs at firſt, but to train him up to it by " the Trial of his Obedience; but there would " be no Trial of our Obedience, without ſome " Difficulty in our Duty, either by reaſon of " powerful Temptations from without, or of croſs " and perverſe Inclinations from within. *Third-* " *ly*, That God hath provided an univerſal Re- " medy for the Degeneracy and Weakneſs of hu- " man Nature. *The Grace of God hath abound-* " *ed to all Men by* Jeſus Chriſt, to enable them to " maſter and ſubdue all the bad Inclinations of " Nature: As he commands us to examine, ſo " he affords us ſufficient Aids of his Grace by " *Jeſus Chriſt* for our Recovery, at leaſt ſo far " as he will accept of.

" Others object, that the Laws of the Chriſtian " Religion *intrench too much upon the Pleaſures and* " *Liberties of human Nature.* But ſuch do not " conſider, *Firſt*, That the Chriſtian Religion does " not hinder the reaſonable, juſt, and proper Satiſ- " faction of any of our natural Appetites and " Paſſions, but the undue and irregular Manner of " gratifying them; and every inordinate Appetite " or Affection is a Puniſhment to itſelf; as In- " temperance, Debauchery, Revenge, *&c.* For as " ſenſual Exceſs goes beyond the Limits of Na- " ture, it begets bodily Pains and Diſeaſes: As it " tranſgreſſeth the Rules of Reaſon and Religion, " it breeds Guilt and Remorſe in the Mind. *Se-* " *condly*, As for the Reſtraint of our *Liberty*, the

" con-

" contrary is moſt evidently true, that Sin and Evil
" are the greateſt Slavery; for he is a Slave who is
" not at Liberty to follow his own Judgment, and
" to do thoſe Things he is inwardly convinced it is
" beſt for him to do, but is ſubject to the unrea-
" ſonable Commands, and the tyrannical Power
" and Violence of his Luſts and Paſſions: But the
" Service of God, and Obedience to his Laws is
" perfect Liberty, becauſe the Law of God requires
" nothing of us but what is recommended to us by
" our own Reaſon, and from the Benefit and Ad-
" vantage of doing it (*a*)."

SECTION VI.

Since the Church of Rome *forbids the common People to read the Holy Scriptures, we may enquire what Reaſon there is nevertheleſs, that they ſhould read and underſtand them.*

In Anſwer to which it may be conſidered,

Firſt, THE Scriptures themſelves were at firſt, by the Inſpiration and Providence of God, publiſhed in a Language which was underſtood by all thoſe who were concerned; as the Old Teſtament, which was manifeſted to the *Jews*, was wrote in *Hebrew*, and Part of it in *Chaldee*, their proper Language; and the New Teſtament was wrote in *Greek*, becauſe at the Time of publiſhing it, the *Greek* Language was univerſally underſtood, which is a plain Indication that God intended his holy Word ſhould be read and underſtood by all the Members of his Church.

(*a*) *See more at large in* Abp. Tillotſon's *Works*, Fol. *Vol.* II. *Serm.* X.

Secondly, What belongs to holy Living, (in reſpect to God, our Neighbour, and ourſelves,) and what we are to believe in order to Salvation, is plainly enough ſet down in Holy Scripture; and for the more obſcure and difficult Paſſages, we may repair to the Miniſters for Inſtruction, or thoſe Places may not be of much Concern to private Perſons of ordinary Capacities.

Thirdly, The People of the *Jews* were commanded to read the Old Teſtament (*a*); and in many Reſpects we are as much concerned as they, and the New Teſtament is no more difficult to us, than the Old was to them.

Fourthly, The Apoſtle St. *Paul* gave Orders that his Epiſtle ſhould *be read to all the holy Brethren*, that is, to all the Members of the Chriſtian Church (*b*). And though many have abuſed and wreſted the Holy Scriptures, (as St. *Peter* complained in his Days) (*c*), yet the Apoſtle did not therefore forbid them to be read, no more than Cloaths and Food, and ſtrong Liquors are forbidden, though many do abuſe them. The Apoſtle, on the contrary, ordered the whole Church of the *Coloſſians* to be careful that the Word of God *might dwell among them richly* (*d*). And the antient Doctors of the Church were wont to call on the People, not excepting *the meaneſt and moſt unlearned*, *to provide themſelves Bibles*, *and to read and meditate in them*, *in their private Houſes*, *becauſe they contain the Phyſick of their Souls*, *and the Rules of Chriſtian Behaviour*, *in all Conditions here on* (*e*) *Earth*. And they ſay, that a Chriſtian's living here in the World without being acquainted with the Holy

(*a*) *Deut.* vi. 6. (*b*) 1 *Theſſ.* v. 27. (*c*) 2 *Pet.* iii 16. (*d*) *Coloſſ.* iii. 16. (*e*) Gerhardi Exigeſis de Script. Sacr. *Ch.* 23. Du Pin on the Canon of Script. *Book* i. *Ch.* 9. *Sect.* 2, 3.

Scriptures, eſpecially of the New Teſtament, is *like a Soldier going to War without his Armour* (*a*). And yet they well knew there are many Paſſages therein not eaſy to be underſtood, and that many had perverted the ſame to their own Deſtruction, upon which Pretence the Church of *Rome* now forbids to the common People the Uſe of the Bible; yet from the Beginning it was not ſo, but all were allowed, nay, injoined to have Bibles, and to be well acquainted with them; inſomuch, that in the Time of the *Diocletian* Perſecution, (three hundred and three Years after the Birth of *Chriſt*,) it was looked on as a renouncing *Chriſt* and his Religion, to be a *Traditor* (*b*), that is, for Chriſtians to deliver their Bibles to the Heathen Officers, who were ſent to burn them: Which plain Matter of Fact is a moſt convincing Argument for the general Reading of the Holy Scriptures in the primitive Times. And if it be objected, that many Hereſies have ſprung up by a wrong Interpretation of Scripture, we anſwer, thoſe Miſtakes were for Want of a thorough Acquaintance with the Holy Scriptures, and becauſe they were not often read and compared together: Beſides, the Hereſies for the moſt Part were coined by Doctors, and learned Men, not ordinary Lay-Perſons. Laſtly, the Goodneſs of God permits us not to queſtion, but that the Way to eternal Life ſhall be manifeſted to thoſe who ſeek it in his holy Word, with all Sincerity, without any worldly Deſigns, and with hearty Prayers for his Aid. Thus much for the Obligations which all Sorts of Perſons lie under to be converſant in the Holy Scriptures.

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(*a*) *Ibid.* (*b*) Auguſtinus de Baptiſmo, *Lib* vii. *Ch.* 2. Traditio Codicum facta eſt, unde cœperunt appellari Traditores. Vide & Martyrologium Romanum. *Januar.* 2.

SECTION VII.

Next we are to obſerve what hinders many from profiting by this holy Book, and how it ought to be read.

SOME read only to ſatisfy their Curioſity, in reſpect to the Stories, or elſe perplex themſelves with the myſterious and dark Prophecies of *Daniel* and the Revelations, and neglect the other plain and moſt uſeful Parts of the Holy Scriptures, which tend moſt to Edification. Others take a Piece of a Chapter or a Verſe by itſelf, never conſidering the Scope and Coherence of ſuch Words. Another Sort have entertained a particular Opinion, which they have before-hand reſolved to maintain, and bring it with them as a Clue, by which to unfold the Scripture. But we ſhould read and meditate in this holy Book, not ſo much to ſatisfy our Curioſity in knowing the ſeveral Hiſtories, as to obſerve in them the Providence of God, his Power and Goodneſs, and Care for his Church, the pious Examples of holy Perſons, the Examples of Vengeance againſt ſuch Sins, or the Inſtances of Bleſſings on the Performance of ſuch Duties, *&c.* And let the Unlearned and Weak be moſt converſant in the plaineſt and moſt edifying Books of Holy Scripture: Neither let us read careleſly, and run away with a Verſe or two, but compare and conſider the End and chief Deſign of the Holy Ghoſt. Laſtly, we ſhould not bring our Opinions as the Clue by which to unfold Scripture, but to be tried and regulated by it; and, above all Views, read chiefly to be wiſe unto Salvation; for the Scriptures are not

only the Oracles of God, to which we ſhould reſort for Wiſdom and ſaving Knowledge, but alſo a Rule and Guide of Life, which we ſhould have a Recourſe to, that we may thereby grow the better Chriſtians, more holy and truly religious. In ſhort, the Scripture ſhould be read with the like Spirit with which it was wrote (*a*), with a Diſpoſition to know and embrace the Truth, for promoting the Glory of God, a religious Converſation, and eternal Happineſs. To this Purpoſe let us lay up in our Hearts what we read, that may be uſeful in ſeveral Occaſions; as when we read of the Power and Juſtice of God, his Threatnings againſt Sin, and of his being preſent in all Places, *&c.* Such Paſſages we may treaſure in our Hearts, to make us fear and tremble to offend him by preſumptuous Sins. When we read the Exhortations and Encouragements to Piety and Virtue, we ſhould then examine if our Behaviour is ſuitable, and endeavour it may be ſo for the future. When we read of his Goodneſs and Mercy to be over all his Works, his gracious Promiſes of Mercy and Forgiveneſs, and that he ſo loved us as to ſend his Son to die for us, *&c.* this may cheriſh our Hopes of Pardon on our true Repentance. When we read that he is a Father to his Servants, and will make all Things work together for Good to them, and that *Chriſt Jeſus*, his beloved Son, endured the Croſs, *&c.* this will be of great Comfort to us in the Day of Affliction and Trouble. Thus we ſhould read the Holy Scripture, remembring always, that it is God and his Son *Jeſus Chriſt*, who ſpeaks unto us from Heaven, and that by this very Word, according as we have here improved in Knowledge and

(*a*) Omnis Scriptura ſacra eo ſpiritu debet legi, quo ſcripta eſt. Kempis, *Lib.* i. *Ch.*

and religious Behaviour, we ſhall be all judged at the laſt Day. This End of reading the Scripture is excellently expreſſed by our Church, in her *Homily*, concerning the Exhortation to the Knowledge and Reading of the Holy Scripture, *Part* I. "In "reading of God's Word, he moſt profiteth, not "always that is moſt ready in turning of the Book, "but he that is moſt turned into it, that is, moſt "inſpired with the Holy Ghoſt, moſt in his Heart "and Life altered and changed into the Thing "which he readeth. He that is daily leſs and leſs "proud, leſs wrathful, leſs covetous, and leſs de-"ſirous of worldly and vain Pleaſures. He that "daily, forſaking his old and vicious Life, in-"creaſeth in Virtue more and more." O! let us adore and bleſs God, who hath revealed to us the Word of Life and Salvation, and be careful ſo to read and meditate in the ſame, praying for the Aſſiſtance of his Holy Spirit, that our Underſtandings may be enlighten'd, our Faith confirmed, our Hope cheriſhed, our Lives reformed, and our Souls ſaved in the Day of the Lord *Jeſus*. *Amen*.

SECTION VIII.

The Titles and Diviſions of the Holy Bible, and the Books which make up the Canon of the Holy Scripture.

THIS Book is called the *Bible*, that is, the *Book*, for Bible is the ſame (*a*) with Book; as much as to ſay the Book of Books, or the chiefeſt

(*a*) Biblia plur. *a* Βιβλος.

Book; and the *Holy Bible*, becauſe inſpired by God, and contains holy Matters, and inſtructs in Holineſs. Again, it is called the *Scriptures*, which ſignifies the Writings, becauſe it contains the chiefeſt of all Writings; and the *Word of God*, as proceeding from him, and taught by his Holy Spirit; and laſtly, the *Old* and *New Teſtament*, which Word *Teſtament* (*a*) not only ſignifies one's laſt Will, (as it may in this Caſe (*b*), *Chriſt* having made his Church the *Heir* of Salvation,) but is taken ſometimes for a *Law*, and then it means the old Law given by *Moſes*, and the new Law given by *Chriſt*: Sometimes, and uſually, for a *Covenant*, and ſo it ſignifies the old Covenant God made with the *Jews*, to be their God, on Condition of obſerving his Law, and the new Covenant he makes with us Chriſtians, a Covenant of Grace and Salvation through *Jeſus Chriſt*, on Condition of Faith and Obedience. It alſo ſignifies the *Sign* of this new Covenant (*c*). *This Cup is the New Teſtament in my Blood*, or the Symbol, Sign, or Token of that Blood, in which the New Covenant was eſtabliſhed, and ſo figuratively imports the Teſtament or Covenant itſelf.

The whole Bible is divided into the *Old and New Teſtament*: The Old containing the State of the Church of God among the *Jews*; the New containing the Doctrine and Privilege of the Chriſtian Church over all the World. We Chriſtians are concerned with the Old Teſtament, not only by reaſon of the Examples, Judgments, Mercies, Promiſes, Threatnings, and Commands of God therein

(*a*) Διαθήκη. Caſaubon *Exerc.* 16. *Anni* 34. *Num.* 35. Du Pin. Hiſt. of the Canon, *Vol.* I. *Ch.* 1. *Sect.* 1. (*b*) *Heb.* ix. 16. (*c*) *Luke* xxii. 20.

in mentioned; but chiefly in reſpect to the Types and Figures, and Prophecies concerning the Meſſiah and Saviour.

Again, the Old Teſtament was divided by the *Jewiſh* Rabbies (or Doctors) into three Parts (*a*). the *Law*, the *Prophets*, and the *Hagiographa*, (or Holy Writings.) Our Lord, no doubt, alluded to this Diviſion (*b*). *In the Law, and in the Prophets, and in the Pſalms*, (or holy Writings, of which the Pſalms are a chief Part,) *concerning me*, and thereby confirmed the *Jewiſh* Canon, or Catalogue of Books of the Old Teſtament.

Firſt, The *Law*, containing the five Books of *Moſes*, which the *Greeks* afterwards called the *Pentateuch*, which Word ſignifies the five-fold Volume, becauſe it contains five Books, *viz. Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*.

Secondly, The *Prophets*: Theſe they reckoned eight, in this Order, *Joſhua*, *Judges*, *Samuel*, *Kings*, *Jeremiah*, *Ezekiel*, *Iſaiah*, and the twelve leſſer Prophets, accounted as one Book, *viz. Hoſea*, *Joel*, *Amos*, and the reſt, to the End of *Malachi*. So that although the Books of *Joſhua*, *Judges*, *Samuel*, *Kings*, are properly hiſtorical, yet they were accounted in the Claſs of the prophetical, as being written by Men who were Prophets, deſcribing Things already paſt, as others foretold Things to come.

Thirdly, *Hagiographa*, (or Holy Writings,) in the Order following, *Ruth*, *Pſalms*, *Job*, *Proverbs*, *Eccleſiaſtes*, *Canticles*, *Lamentations*, *Daniel*, *Eſther*, *Ezra*, (to which laſt *Nehemiah* was annexed) and *Chronicles* (*c*). So that although *David*

(*a*) Hottinger. Theſaurus, *Lib.* ii. *Ch.* 1. *Sect.* 1. *compar'd with* Lightfoot, Horæ in Luc. xxiv. 44. (*b*) *Luke* xxiv. 44. (*c*) *Ibid.*

vid and *Daniel* were Prophets, and foretold Things to come, yet they were not reckoned in the Claſs of the Prophets, becauſe they did not live as thoſe Prophets did, *David* being a King, and *Daniel* a Courtier. This laſt Part, the Holy Writings, were accounted divinely inſpired, and therefore the *Jews* call them *holy*; but they are by them diſtinguiſhed from the other Books or Prophets (*a*), becauſe the Writers of them had no publick Miſſion, or Office of Prophets; and they conceive them dictated not by Dreams, Viſions, a Voice, or otherways, as were the Oracles of the Prophets, but more immediately revealed to the Minds of the Authors: Neither were they read publickly in their Synagogues, as the Law and the Prophets were: Hence, as ſome think, the Expreſſion, *This is the Law and the Prophets* (*b*). So, *they have* Moſes *and the Prophets*. Again, *If they hear not* Moſes *and the Prophets* (*c*).

Another Reaſon is ſuggeſted (*d*), why the *Jews* ſtill exclude the Prophet *Daniel* from being read in their Synagogues, *viz.* becauſe he ſo clearly defines the Time of the Coming and Death of the Meſſiah, before the Deſtruction of the *City* and *Sanctuary*, or Temple (*e*); and they had rather this Prophet be not ſo publickly read, than that the reading of him ſhould at any Time encourage ſome in, and bring others over to the Belief of the Perſon and Doctrine of *Jeſus Chriſt*.

Joſephus mentions another, and poſſibly a more antient Diviſion of the Old Teſtament (*f*), although not

(*a*) *Biſhop* Coſin on the Canon of Script. *Ch.* 2. Hottinger. *Ibid. Lib.* II. *Ch.* 1. *Sect.* 3. (*b*) *Matt.* vii. 12. (*c*) *Luke* xvi. 31. *Acts* xxiv. 14. and xxvi. 22. (*d*) Hottinger. *Ibid.* *p.* 510. (*e*) *Ch.* ix. (*f*) Contra Apion. *Lib.* i. non longe ab initio. *Compare* Grot. in Luc. xxiv. 44.

not altogether unlike the former; and becauſe he lived ſoon after *Chriſt*'s Time, probably that Diviſion obtained then. He reckons two and twenty Books in the whole; of which he ſays *five of* Moſes *contain Laws, and treat of the Creation of the World, and the Generation of Mankind, and ſo to the Death of* Moſes; by which it is plain he means the Pentateuch, containing *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. Next he mentions *the Prophets, from the Death of* Moſes *to the Reign of* Artaxerxes, *comprehending thirteen Books, viz.* all the Hiſtorical, reckoned in the Claſs of Prophetical, (for the Reaſon above mentioned,) as *Joſhua*, *Judges*, *&c.* to the End of *Nehemiah*, including alſo *Eſther* and *Job*; and alſo the prophetical Books, ſtrictly ſo called, as *Iſaiah*, *Jeremiah*, *&c.* to the End of *Malachi*: But he doth not mention how he reckoned them, nor how many were accounted one Book: And laſtly, he places the *other four Books, containing holy Hymns and moral Precepts*, by which, doubtleſs, he means the *Pſalms*, *Proverbs*, *Eccleſiaſtes*, and *Canticles*. By *the Law and the Prophets* (*a*), *Chriſt* might intend the two firſt Claſſes, which *Joſephus* mentions. Sometimes the *Law*, among the *Jews*, comprehended the whole Scripture of the Old Teſtament: Thus (*b*) *they heard out of the Law, that* Chriſt *abideth for ever*; which they might gather from *Dan.* vii. 14. or *Pſal.* lxxxix. 35, 36. or *Pſal.* cx. 4. but not from the Law ſtrictly ſo called: And *Chriſt* quoting *Pſal.* xxxv. 19. *They hate me without a Cauſe*, ſays, it was *written in* their *Law* (*c*); and by *the Pſalms*, (as quoted by *Chriſt* (*d*), might be meant the

(*a*) *Luke* xxiv. 44. (*b*) *John* xii. 34. (*c*) *John* xv. 25. (*d*) *Luke* xxiv. 44.

the whole Volume of the *Holy Writings*, wherein the *Pſalms* carried the Name of all the four, (either becauſe firſt placed, or as eſteemed moſt for the Prophecies of the Meſſiah,) *viz. Pſalms*, *Proverbs*, *Eccleſiaſtes*, and *Canticles* (*a*).

The modern Diviſion of the Old Teſtament is into four Parts; *Firſt*, The *Pentateuch*, or five Books, of *Moſes*, as *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*. *Secondly*, The *hiſtorical* Books as *Joſhua*, *Judges*, *&c.* to the End of *Eſther*. *Thirdly*, The five *poetical* (*b*) Books, *viz. Job*, *Pſalms*, *Proverbs*, *Eccleſiaſtes*, and *Canticles*. *Fourthly*, The *Prophets*, *Iſaiah*, *Jeremiah*, &c. to the End of *Malachi* (*c*).

The other Books are called *Apocrypha*, which Word ſignifies hidden Writings. It is ſuppoſed they were ſo called, becauſe their Original is obſcure, and Authority queſtionable; but a Perſon (*d*) learned in the *Jewiſh* Authors gives another Account which ſeems probable: He obſerves, that the *Jews* termed theſe Books that were not canonical (or not of divine Authority) *Ganuzim*, (which the *Greeks* rightly interpret *apocrypha*, or hidden;) becauſe, to prevent an Occaſion of Error in any that ſhould read them, they were wont to keep them for a private Uſe, or hide or bury them in the Earth; whence their reckoning them in the Number of ſuch as were not divinely inſpired, was expreſſed by their being *apocrypha*, or hidden.

Theſe Books contain the latter Hiſtory of the *Jews*, and many good Exhortations and Rules of Manners; but are not of divine Authority, becauſe not

(*a*) Lightfoot Hor. in Luc. xxiv. 44. (*b*) *See what is ſaid of the* Hebrew *Poetry on the Book of* Pſalms. (*c*) Junius & Tremellius ſecundum veteres Chriſtianos. (*d*) Hottinger. Theſaurus, *Lib.* II. *Ch.* 2. *Sect.* 1.

not written originally in the holy Language, or *Hebrew*, by Prophets or inſpired Perſons, but after the Time of *Artaxerxes Longimanus* and *Ezra*, when the Spirit of Prophecy ceaſed in the *Jewiſh* Church; or, as *Joſephus* expreſſes it, *for Want of the ſucceſſional Line and Deſcent of the Prophets, to make them ſtill more authentic and ſacred* (*a*). Neither were they inſerted into the Canon of Holy Scripture by *Ezra* (*b*).

There were more Books once among the *Jews* than thoſe hitherto mentioned, which related to their Religion and Government, and which are cited *Num.* xxi. 14. *Joſh.* x. 13. 1 *Kings* xi. 41. and elſewhere. But then, thoſe which are preſerved, are ſufficient for the Uſe of the Church, otherwiſe the Divine Providence would not have ſuffered the reſt to be loſt. Nor is the Canon of the Old Teſtament deficient on that Account, becauſe *Chriſt* and his Apoſtles acquieſced therein as perfect, and as being entirely what was conſtituted by *Ezra* as a Prophet, and the reſt of the great Council in his Time (*c*).

The *New Teſtament* is divided into three Parts. *Firſt*, *The Holy Goſpel*, containing the Doctrine, Life, and Death of *Chriſt*, *&c.* *Secondly*, The Hiſtory of the firſt Preaching of the Goſpel, and planting of the Chriſtian Church, in *the Acts of the Apoſtles*. *Thirdly*, The Writings of St. *Paul*, and ſome other Apoſtles; as *the Epiſtle* to the *Romans*, *Corinthians*, and the reſt to the End of the *Revelations*. The Books of the Old and New Teſtament above-mentioned, (except the *Apocrypha*) are called

(*a*) Joſephus. Ibid. *and* Hottinger. Ibid. *a. p.* 523. (*b*) Ibid. (*c*) Hottinger. Theſaur. *Lib.* II. *Ch.* 2. *Sect.* 2. *p.* 439. *As for the Pretences of the* Romiſh *Church, in Defence of their new* Trentine *Canon, ſee Biſhop* Coſin's Can. *Ch.* i. 2, iii. 4.

called *Canonical*, from a *Greek* Word ſignifying a *Rule* or *Limit* meaſured out, as being a Catalogue or Liſt of ſuch Books as contain the Rule or Meaſure of Faith.

As for the Diviſions of the Bible by *Chapters* and *Verſes*, we may note, in the firſt Place, that the *Jews* were wont to divide the Books of the Law and the Prophets, (which were read publickly in their Synagogues,) into ſo many Parts or Sections called *Paraſcha*; and thoſe again were ſubdivided into leſſer ones, called *Sedarim*, for the convenient reading them in their Synagogues on the Sabbath-Days *(a)*: And theſe Sections ſomewhat reſemble our Chapters, Epiſtles, and Goſpels. Some of the antient Chriſtians had general *Titles*, or chief Heads, to point out the Contents of ſuch a Portion of Holy Scripture *(b)*, the like as in our Bibles are noted with a Paragraph or Note of Diviſion thus ¶. But the Diviſions by *Chapters*, ſuch as we have now, (except the *Pſalms (c)*, was an Invention of one *Hugo*, a Cardinal, (who flouriſhed about the Year 1240,) for the ready finding the Words and Phraſes in the Scripture of the vulgar *Latin* Bible, by a Concordance which he had compoſed. About the Year 1430, a *Jewiſh* Rabbi, *Nathan*, imitated that Diviſion by Chapters in the *Hebrew* Bible, (for which he contrived a Concordance) and improved it, by ſubdividing the Chapters of the Old Teſtament into Verſes: Which Example was followed by Chriſtians in the *Latin* Bibles of the Old Teſtament. Afterwards *Robert Stephens*, or *Stephanus*, (a famous Printer at *Paris* in *France*, and learned in the *Greek*

(*a*) Hottinger. Theſaur. *Lib.* I. *Chap.* ii. *Sect.* 5. *Num.* 1. (*b*) Στιχομετρίαι, *Dr.* Mills's Prolegom. *p.* 100. (*c*) *Acts* xiii. 33.

Greek Language, when he had compoſed a Concordance for the *Greek* Teſtament, about the Year 1546) taking a Hint from the forementioned Diviſion of the Chapters into Verſes of the Old Teſtament, made a like Diviſion of the Chapters of the New Teſtament into Verſes alſo *(a)*: Which Diviſion by Chapters and Verſes both of the Old and New Teſtament ſtill continues.

SECTION IX.

BEFORE we enter upon the particular Books of the Holy Scripture, the following general Rules may be obſerved for the Interpretation thereof, *viz.*

Firſt General Rule. The Holy Scripture ſpeaks *with the Tongue of the Sons of Men*, as the antient *Jews* expreſſed it *(b)*, that is, in Condeſcenſion to the common Uſage and Apprehenſions of Men, even of the Vulgar as well as the more Learned *(c)*, making uſe of popular Expreſſions, and Forms of Speech: For when God would vouchſafe to reveal himſelf to Men, he muſt be ſuppoſed to comply with their Language and Manner of Speaking.

1. Thus, according to the Sentiments and Expreſſions among Men, God is ſaid to *repent* that he had made Man, and it *grieved him* at his Heart *(d)*. Not that God hath an Heart or Body, or can repent or grieve, as we do, for want of a Foreſight of

(a) Præfatio Buxtorf. ad Concordantias Bibliorum Hebraicas, apud *Dr.* Prideaux's Old and New Teſtament connected. *Part* I. *Book* 5. *Compare* Hottinger. Theſaurus, *Lib.* I. *Chap.* ii. *Sect* 5. *p.* 223. *(b)* Secundum linguam filiorum hominum, Maimon. Mor. Nevoch. *Part* I. *Chap.* 26. *(c)* Origen. contra Celſum ad initium. *(d)* *Gen.* vi. 6.

of Events, and the Diſappointments conſequent thereon; but becauſe, when Men repent of an Action, they would undo it; ſo when God reſolved to deſtroy ſo many of Mankind whom he had created, he is ſaid to repent, or to grieve that he had made them. So (*a*) *Chriſt* is ſaid to *marvel* at the *Centurion*'s Anſwer, becauſe he ſeemed as one that doth ſo: And God is ſaid to lead the *Iſraelites* forty Years in the Wilderneſs, that he might *prove*, and *know* them; becauſe we often *know* Things or Perſons upon making *Trial* (*b*). For want of obſerving this Rule, many Paſſages of Scripture, which ſeem to repreſent God like unto Man, have occaſioned a groſs and dangerous Miſtake, which ordinary Readers have ſometimes fallen into: Becauſe they find human Paſſions, and the Parts of a human Body aſcribed to God, they have been apt to imagine him like an old King ſitting on his Throne; whereas his glorious Majeſty is infinite and incomprehenſible: And thoſe Paſſages in Holy Scripture, which ſeem to repreſent God like unto Men, are gracious Condeſcenſions to our frail Capacities and Underſtandings. For Example, Becauſe we cannot apprehend how any one ſhould ſee and hear, without Eyes and Ears, therefore it is ſaid, *the Eyes of the Lord* are over the Righteous, and *his Ears* are open to their Cry; not that he hath Eyes, or a Body, who is an infinite glorious Spirit, and hath given us the Faculties of Sight and Hearing; and therefore cannot but diſcern and know all Things himſelf. But this is ſaid in Condeſcenſion to us, who ſhould not otherwiſe comprehend God's Knowledge and Obſervation of mortal Men. So that Expreſſion, *the Lord's Hand* is not ſhortned that it cannot

(*a*) *Mat.* viii. 10. (*b*) *Deut.* viii. 2.

cannot ſave, nor *his Ear* heavy that it cannot hear, doth not mean that he hath Hands or Ears, but that he fully apprehends and underſtands all our Wants, and is ready to help us. In the ſame Manner *David* prays *(a)*, Lord lift thou up the Light of thy *Face* or *Countenance* upon us, that is, be favourable to us. So God is ſaid to be *angry*, and to have *Fury*, &c. to make us apprehend how much he hates Sin, and will puniſh Sinners.

2. Again, human Authors very often uſe figurative Expreſſions, which are not underſtood as the Words ſtrictly ſound, but according to Cuſtom, and the common Phraſe and Apprehenſions of Mankind. And in reſpect to this, we are often to interpret the Holy Scriptures; for Example *(b)*, The Paſtures *are cloathed with Flocks*, that is, filled with them, and the Vallies *ſhout for Joy*; *they alſo ſing (c)*, are very fruitful, and make the Owners rejoice *(d)*. The *Rock* of Salvation, that is, the Strength, or ſure Salvation. *Chriſt* commands *(e)* to *pluck out our Right Eye, or cut off our right Hand*, if they offend us, or prove the Occaſion of Sin; ſignifying thereby, that we ſhould quit all Occaſion of Luſt, rather denying ourſelves the Uſe of our Eyes or Hands, when they would enſnare us in Sin. He alſo orders the Apoſtles to preach upon the *Houſe-tops (f)*, *viz.* openly and publickly. The Apoſtles are called *the Light of the World* (*g*), that is, to enlighten Men's Minds by their Inſtructions and Examples. Our Life is a *Vapour (h)*, becauſe frail and ſuddenly vaniſhing. *Chriſt* ſays *(i)*, I am the *Door*, becauſe by him we became Members of the Church of

(*a*) *Pſal.* iv. 6. (*b*) *Pſal.* lxv. 13. (*c*) Læta ſeges. *Virg.* (*d*) *Deut.* xxxii. 15. (*e*) *Matt.* xviii. (*f*) *Matt.* x. (*g*) *Matt.* v. (*h*) *James* iv. (*i*) *John* x. 9.

of God. So I am the *good Shepherd (a)*, who ſpiritually governs and feeds his Church and People, with his Holy Spirit, and Holy Doctrine unto eternal Life *(b)*. Let us build a Tower, whoſe Top may *reach unto the Heaven*, or very high. So *(c)* the Cities are *walled up to Heaven.* So, on the contrary *(d)*, Thou *Capernaum*, which art exalted up to Heaven, ſhalt be brought *down to Hell*, reduced to a very low State *(e)*. Let *the Dead*, thoſe who are unconcerned and dead to the Things of God and of Heaven, bury their Dead *(f)*. The Maid *is not dead but ſleepeth*, that is, not ſo dead, but that ſhe ſhall be raiſed to Life, as out of a Sleep. *Chriſt* is the *Head* of the Church, or the Chief thereof, to ſupport and govern it by his Holy Word and Spirit; and true Chriſtians make up that *one Body*, as being united to the Head, and governed thereby *(g)*. God is ſaid to *crown* the Year with his Goodneſs *(h)*, becauſe he adorns and bleſſes the Land with Plenty at the proper Seaſons of the Year. Chriſtians are *crucified* to the World *(i)*, becauſe the Honours, Riches, or Pleaſures of it are become lifeleſs and untempting to them. God is ſaid to break the whole *Staff of Bread (k)*, foraſmuch as Bread ſupports a Man, as a Staff does one that is infirm. The Devil is called *the God of this World (l)*, the *Ruler of the Darkneſs* of this World, and the *Prince of the Power of the Air*, as having a ſort of Dominion over thoſe in the World who yield themſelves to his Temptations, and thereby become Subjects to him.

We

(*a*) *John* x. 14. (*b*) *Gen.* xi. 4. (*c*) *Deut.* i. 28.
(*d*) *Matt.* xi. 23. (*e*) *Matt.* viii. 22. (*f*) *Matt.* ix. 24.
(*g*) *Eph.* i. 22, 23. (*h*) *Pſal.* lxv. (*i*) *Gal.* vi.
(*k*) *Pſal.* cv. 16. (*l*) 2 *Cor.* iv. 4.

We may add to theſe figurative Expreſſions, the Method among the Antients in the *Eaſtern* Countries, of conveying their Notions to their Diſciples by *Allegories* and *Types*, whereby one Thing was expreſſed and repreſented, and another alluded to or implied: This was a very common Way among the *Egyptians*, *Perſians*, and *Indians*, as well as the *Jews*, as appears by their Monuments *(a)*: And therefore we are not to wonder that the ſame is uſed in the Holy Scriptures, by thoſe Writers who lived in the *Eaſtern* Parts of the World.

3. As there are ſeveral *Idioms* or Proprieties of Speech in all Languages, ſo there are in the *Hebrew* Language *(b)*, wherein the Old Teſtament was moſtly wrote, which are different in Sound from our own. Theſe are often noted in the Margin of our Bibles, and ſometimes imitated in the New Teſtament alſo; foraſmuch as the Writers thereof were of *Jewiſh* Extraction, and the firſt Chriſtians were ſo too, for whoſe ſake the Books therein contained were at firſt written. So that we are not to wonder, that we find a great many Proprieties and Forms of Speech, that peculiarly belong to the *Hebrew* Language of the Old Teſtament, to be uſed in the New, although it was written in the *Greek* Tongue. Thus much being obſerved, divers Paſſages of the Holy Scriptures will be eaſier underſtood, as in the following Inſtances.

4. Where there are more of the ſame Kind, what is meant only of one *(c)*, is ſometimes ſpoken of all; as when the Particular is included in the General

(a) Mede Commentat. Apocalypt. *Pars* I. in Appendice ad finem ſigilli 6. ſic Maimon Mor. Nevoch. *Pars* III. *Ch.* 43. illa docendi ratio, illis temporibus, admodum fuit trita & uſitata. *(b) Of this a large Account is given by* Glaſſius, *in his* Philolog. Sacra. *(c)* Enallage numeri.

(a). The Ark reſted upon the Mountains (b) of Ararat, that is, one of the Mountains. Or when it was known what was meant. *(c)* God *overthrew the* Cities, that City in which *Lot* dwelt. *(d) When his Diſciples ſaw it, they had Indignation*, it was one of them, *viz. Judas (e).* Again *(f) Leſt that come upon you, which is ſpoken by the Prophets*, that is, *Habakkuk (g).* The Apoſtle ſays of the Prophets and Faithful of Old, *who ſtopped the Mouths of Lions*, which is only recorded of *Daniel.* Or *laſtly*, becauſe it ſignified little to name the Particular in ſuch Place. *(h) The* Thieves *caſt the ſame in his Teeth*, that is, one of them *(i).*

5. When the *Jews* would ſet forth the Greatneſs, or Excellency of any Thing, they would ſay it is *Divine*, or *of God.* So *(k)* Thou art a *mighty* Prince, in the *Hebrew*, a Prince *of God.* And *(l) Great* Mountains, *Hebrew*, the Mountains *of God (m).* This Propriety is ſometimes preſerved in our Tranſlation, as. *(n) The River of God* is a River full of Water, and greatly enriching. *(o) The Garden of the Lord*, that is, well watered and fruitful. *(p) Moſes* was *exceeding fair*, in the *Greek*, *Fair to God.*

6. The ſuperlative or higheſt Degree, is in *Hebrew* expreſſed by a Repetition of a Word; as what is tranſlated *(q) moſt deſolate*, is in the *Hebrew Deſolation and Deſolation. (r) Exceeding Deep*, Hebrew, *Deep Deep. (s) To all Generations*, Hebrew

(a) *Gen.* viii. 4. (b) *So we ſay, ſuch Corn grows on the Hills.* (c) *Gen.* xix. 29 (d) *Matt.* xxvi. 8. (e) *John* xii. 4. (f) *Acts* xiii. 40. (g) *Chap.* i. 5. *and Heb.* xi. 33. (h) *Matt.* xxvii. 44. (i) *Luke* xxiii. 39. (k) *Gen.* xxiii. 6. (l) *Pſal.* xxxvi. 6. (m) 1 *Sam.* xiv. 15. *Jonah* iii. 3, *&c.* (n) *Pſal.* lxv. 9. (o) *Gen.* xiii. 10. (p) *Acts* vii. 20. (q) *Ezek.* xxxiii. 28. (r) *Eccleſ.* vii. 24. (s) *Pſal.* lxxix. 13.

brew, *To Generation and Generation.* (*a*) And (*b*) for our Tranſlation, Is thine Heart right? *Jehonadab* anſwered, *It is*, Hebrew, *It is and it is*, that is, *exceedingly right.* (*c*) *Moſt Holy*, Hebrew, *Holy of Holies.* Hence we read, (*d*) *A Servant of Servants*, that is, the meaneſt of Servants. So (*e*) *God of Gods*, for the ſupreme God. In like Manner, *Heaven of Heavens*, the higheſt Heaven. *Vanity of Vanities*, for the moſt vain. *Song of Songs*, for the moſt excellent Song. In the ſame Manner, the Particle *among* is ſometimes uſed, as (*f*) Brutiſh *among* the People, that is, moſt brutiſh. (*g*) Fair *among* Women, the faireſt (*h*). (*i*) Bleſſed art thou *among* Women, moſt bleſſed.

7. There are ſome *particular Words* in the *Hebrew* Language, which have a peculiar Signification; for Example, *Shalom*, or *Peace*; as what we read, *Is he well*, or *ſafe* (*k*)? is in the *Hebrew*, *Is there Peace to him?* (*l*) Inſomuch, that a wiſhing *Peace* to any one was a uſual Salutation, as with us, a wiſhing all kind of Health and Proſperity, which cannot render one happy without Peace. Thus what is read (*m*) and *ſaluted him*, is in *Hebrew*, *asked him of Peace* (*n*). Hence in our Tranſlation, (*o*) the Salutation, *Peace be to thee*, and *Peace be to thine Houſe*, &c. is a wiſhing of the Continuance of Proſperity. So (*p*) *The Lord give thee Peace*, make thee happy. And (*q*) *I give unto him my Covenant of Peace*, to make him and his

(*a*) So 1 *Sam.* ii. 3. *Micah.* ii. 4. (*b*) 2 *Kings* x. 15. (*c*) *Exod.* xxvi. 33. (*d*) *Gen.* ix. 25. (*e*) *Deut* x. 17. (*f*) *Pſal.* xciv. 8. (*g*) *Cant.* i. 8. (*h*) *Jer.* xlix. 15. (*i*) *Luke* i. 28. (*k*) *Gen.* xxix. 6. (*l*) *Gen.* xxxvii. 14. *and* xli i. 7. 2 *Sam.* xviii 28, 29. *Eſth.* ii. 11. *Zach.* viii. 12, *&c.* (*m*) *Judg.* xviii. 15. (*n*) 1 *Sam.* x. 4. 2 *Kings* x. 13. *&c.* (*o*) 1 *Sam.* xxv. 6. (*p*) *Numb.* vi. 26. (*q*) *Numb.* xxv. 12.

Family proſperous. *(a) The Mountains ſhall bring Peace*, that is, Plenty and Happineſs *(b)*. And thus we underſtand *(c)*, When ye come into an Houſe *ſalute it*, that is, wiſh it Peace or Happineſs; for it follows, *And if the Houſe be not worthy, let your Peace*, or good Wiſh, *return to you*, they ſhall receive no Advantage from it *(d)*.

8. The Word *Man*, in *Hebrew*, is ſometimes uſed to ſignify as follows. *(e)* What is tranſlated *Eloquent*, is in *Hebrew a Man of Words*. *(f) A bloody Man*, Hebrew, *a Man of Blood (g)*. This Propriety is often retained, as *(h) A Man of War*, for warlike or ſtout; and *a Man of* Belial, or of Wickedneſs, for wicked and injurious. *(i) A Man of Sorrows*, for ſorrowful *(k)*.

9. The Words *Sons*, *Daughters*, *Children*, and *Virgins*, have alſo in the *Hebrew* Language a peculiar Signification; as ſometimes by redounding, or ſignifying only what follows them: Thus what is tranſlated *(l)*, *O ye mighty*, is in *Hebrew*, *Sons of the Mighty*. Hence *(m)* The *Daughter* of my People, ſignifies only *my People*. And *(n) The Children* of Strangers, is no more than *Strangers*. And *(o) The Children* of *Ammon*, means the *Ammonites*, or the People of *Ammon*. And *(p) The Virgin Daughter* of my People, that is, my People. *(q) The Virgin Daughter* of *Zion*, and *(r) O Virgin Daughter of* Babylon, for thoſe Cities of *Zion* and *Baby-*

(a) Pſal lxxii. 3. *(b) As Verſe* 7. *See alſo Iſa.* xxxvii. 17. *Lam.* iii. 17. *(c) Matt.* x. 12, 13. *(d) See alſo Luke* xix. 42. *Epheſ.* vi. 23, *&c.* (*See the Appendix, Numb.* 19.) *(e) Exod.* iv. 10. *(f)* 2 *Sam.* xvi. 7. *(g) See alſo Gen* xxxiv. 30. *Job* xxii. 8. *(h)* 1 *Sam.* xvi. 18. *(i) Iſaiah* liii. 34. *(k) So Jer.* xv. 10, *&c.* *(l) Pſal.* xxix. 1. *(m) Iſai.* xxii. 4. *(n) Iſa.* ii. 6. *(o) Iſa.* xi. 14. *(p) Jer.* xiv. 17. *(q) Iſa.* xxxvii. 22. *(r) Chap.* xlvii. 1.

Babylon. If the Name of any Quality, &c. be added, it ſignifies a Perſon endued therewith (*a*). *Strong Men*, Hebrew, *Sons of Strength.* So (*b*) *Hebrew, a Son of Valour*, for Valiant. Hence (*c*) *Children of* Belial, (or Wickedneſs) for Wicked. (*d*) *Children of the World*, for worldly Men; and *Children of Light*, that is, enlightened. (*e*) *Children of* Diſobedience, for diſobedient Perſons.

If a *Reward* or *Puniſhment* follows either of theſe Words, then it ſignifies *worthy of*, or *deſigned for it*; as (*f*) what we read, *He ſhall ſurely die*, is in the *Hebrew*, He is *the Son of Death*. And (*g*) *Thoſe that are appointed to die*, in *Hebrew the Children of Death.* Hence (*h*) *The Son of Peace*, that is, worthy to partake of the true Peace, which the Apoſtles preached (*i*). So alſo (*k*) *The Children of Wrath*, that is, liable to Wrath and Deſtruction. (*l*) *The Son of Perdition*, that is, *Judas* given up to Perdition. (*m*) *The Children of the Promiſe*, thoſe to whom the Promiſe was made.

When the Name of that which *poſſeſſes* or *holds* any Thing follows either of thoſe Words, then it ſignifies what is ſo poſſeſſed or held: Thus, what is tranſlated (*n*) *The Arrows of his Quiver*, is in the *Hebrew*, the *Sons* of his Quiver. And (*o*) The Towns that were ſubject or belonged to any City, are in *Hebrew*, called *Daughters*, as *Ekron* with her *Towns*, *Hebrew*, Daughters; *Aſhdol* with her Towns, *Hebrew*, *Daughters.* And (*p*) The *People* of the *Eaſt*, in *Hebrew*, *Children* of the *Eaſt.* So

(*a*) *Judges* ii. 16. 2 *Kings* ii. 16. (*b*) 1 *Sam.* xviii. 17. (*c*) *Deut.* xiii. 13. (*d*) *Luke* xvi. 8. (*e*) *Eph.* ii. 2. (*f*) 1 *Sam.* xx. 31. (*g*) *Pſalm* cii. 20. (*h*) *Luke* x. 6. (*i*) *Compare Matt.* x. 13. (*k*) *Eph.* ii. 3. (*l*) *John* xvii. 12. (*m*) *Gal.* iv. 28. (*n*) *Lam.* iii. 13. (*o*) *Joſhua* xv. 45, 47. (*p*) *Gen.* xxix. 1.

(a) The *Sons* of the Army, for Soldiers. Hence, if the Name of a Place or People be added in our Tranſlation, then it ſignifies the Inhabitants of that Place, or thoſe who belonged to, or came from it: Thus *(b) The Children of* Zion, ſignify the Inhabitants of *Jeruſalem*, which was built partly on Mount *Zion*. Thus alſo in the Prophets, as before obſerved, The *Daughters* of *Babylon*, the *Daughters* of *Jeruſalem*, the *Daughters* of *Tyre*, ſignify the Perſons who inhabited thoſe Places. *(c) The Children* of the Captivity, for thoſe who were Captives. *(d)* The *Children* of the Kingdom, that is, who belonged to the Church or Kingdom of God. *(e)* The *Children of the Bride-Chamber*, means the Friends of the Bridegroom, who were converſant and feaſted with him.

10. The *Soul* being the principal Part of Man, it ſignifies in the *Hebrew* a *Perſon*, or Man himſelf: Thus *(f)* Give me the *Perſons*, is in *Hebrew*, give me the *Souls*; and *(g) Eſau* took his Wives, and all the *Perſons* of his Houſe, in *Hebrew*, all the *Souls*. *(h) He* was laid in Iron, *Hebrew*, *his Soul* came into Iron *(i)*. This Propriety is retained where it is ſaid, *(k)* And *Abraham* took *Sarah* his Wife, and *the Souls* that they had gotten: So *(l) Sixteen Souls*, that is, Sons or Perſons: And in the Prophets, *(m)* Thus might we procure great Evils againſt *our Souls*, or againſt ourſelves. And in the New Teſtament, *(n)* We were in all two hundred threeſcore and ſixteen *Souls*, or Perſons. *(o)* Where-

in

(*a*) 2 *Chron.* xxv. 13. (*b*) *Pſalm* cxlix. 2 (*c*) *Ezra* iv. 1. (*d*) *Matt.* viii. 12. (*e*) *Matt.* ix. 15. (*f*) *Gen.* xiv. 21 (*g*) *Chap.* xxxvi. 6. (*h*) *Pſalm* cv. 18. (*i*) *So Eſther* ix. 31. *and elſewhere very often.* (*k*) *Gen.* xii. 5. (*l*) *Chap.* xlvi. 18. (*m*) *Jer.* xxvi. 19. (*n*) *Acts* xxvii. 37. (*o*) 1 *Pet.* iii. 20.

in few, that is, *eight Souls*, or Perſons, were ſaved. Thus the *Heart* of Man, being ſuppoſed the Seat of Wiſdom, Courage, Joy, Sorrow, *&c.* denotes thoſe Qualities and Affections themſelves. *(a)* Who ſo committeth Adultery, *lacketh Underſtanding*, *Hebrew*, *lacketh an Heart.* Hence *(b)* Jacob's *Heart fainted.* *(c)* *A merry Heart* maketh a chearful Countenance; but by Sorrow of *the Heart* the Spirit is broken.

Alſo the *Face*, and *Head*, and *Hand*, are often put in the *Hebrew* for a Perſon himſelf; as *(d)* See I have *accepted thee*, is in *Hebrew*, I have *accepted thy Face.* So *(e)* what we read, *the Lord accepted* Job, is in *Hebrew*, *accepted the Face of* Job. *(f)* *To every Man* a Damſel, *Hebrew*, To *the Head of every Man.* *(g)* The Lord hath cried *by the Prophets*, *Hebrew*, by *the Hands* of the Prophets. This Propriety is often retained elſewhere. So *(h)* Thou ſhalt honour *the Face* of the old Man, means, Thou ſhalt honour *the old Man.* *(i)* Look upon *the Face of thine Anointed*, or have regard to thine Anointed. *(k)* I ſend my Meſſenger before *thy Face*, or before thee. *(l)* Bleſſings are upon *the Head of the Juſt*, or upon the Juſt. *(m)* Joy upon *their Heads*, upon them. *(n)* Your Blood be upon *your own Heads*, upon yourſelves. *(o)* The Kingdom was eſtabliſhed *in the Hands* of *Solomon*, that is, in *Solomon.* *(p)* Send *by the Hand* of him, that is, by him.

(a) *Prov.* vi. 32. *(b)* *Gen.* xlv. 26. *(c)* *Prov.* xv. 13. *(d)* *Gen.* xix. 21. *(e)* *Job.* xlii. 9. *(f)* *Judg.* v. 30. *(g)* *Zech.* vii. 7. *(h)* *Levit.* xix. 33. *(i)* *Pſalm* lxxxiv. 9. *(k)* *Matt.* xi. 10. *(l)* *Prov.* x. 6. *(m)* *Iſa.* xxxv. 10. *(n)* *Acts* xviii. 6. *(o)* 1 *Kings* ii. 46. *(p)* *Exod.* iv. 13.

11. The *Eye*, being the outward Inſtrument of Sight, often denotes the inward Mind or Judgment. (*a*) If it *ſeem hard* (or diſpleaſing) *unto thee*, *Hebrew*, *in thine Eyes.* Hence (*b*), When thou waſt little in thine *own Sight*, or Eſteem. (*c*) Eat not the Bread of him that hath an *evil Eye*, is of an envious, covetous, and grudging Mind. (*d*) Is *thine Eye* evil? or art thou envious and diſcontented, becauſe I am good? (*e*) Out of the Heart proceed Thefts, Covetouſneſs, an *evil Eye*, Envy, or Diſcontent at others Enjoyments.

12. So alſo the *Arm*, being the chief Inſtrument of a Man's exerciſing his Strength, is put for Help and Power, or Strength itſelf. (*f*) Until I have ſhew'd thy Strength, in *Hebrew*, thine *Arm:* And (*g*) the Greatneſs of thy Power, *Hebrew*, of thine *Arm.* (*h*) the *mighty Man*, *Hebrew*, Man *of the Arm.* Hence (*i*) I will cut off *thine Arm*, and *the Arm* of thy Father's Houſe; that is, the whole Strength and Power of thy ſelf and Family. (*k*) The *high Arm*, or greateſt Strength, is broken. (*l*) Break thou *the Arm* or Power of the Wicked, *&c.*

13. To be *ſet on high*, ſignifies to be made ſafe and ſecure: Thus (*m*) The Lord will be *a Refuge* to the Oppreſſed, in *Hebrew*, an high Place: So (*n*) *Defend me*, *Hebrew*, ſet me *on high.* Hence in our Tranſlation (*o*) Let thy Salvation, O God, *ſet me on high*, ſhield and defend me. (*p*) He ſhall be exalted, and be *very high*, be ſecured from Danger.

14. The

(*a*) *Deut.* xv. 18. (*b*) 1 *Sam.* xv. 17. (*c*) *Prov.* xxiii. 6. (*d*) *Matt.* xx. 15. (*e*) *Mark* vii 22. (*f*) *Pſalm* lxxi. 18. (*g*) *Pſalm* lxxix. 11. (*h*) *Job* xxii. 8. (*i*) 1 *Sam.* ii. 31. (*k*) *Job* xxxviii. 15. (*l*) *Pſalm* x. 15. (*m*) *Pſalm* ix. 9. (*n*) *Pſalm* lix 1. (*o*) *Pſalm* lxix. 29. (*p*) *Iſaiah* lii. 13.

14. The Expreſſions, *going a whoring, committing Adultery, and playing the Harlot,* often ſignify any Wickedneſs, eſpecially the *Idolatry* of the *Jews*, becauſe God had, as it were, eſpouſed or married his Church by the ſpiritual Covenant he made with them (*a*). Thus (*b*), Leſt thou *go a whoring* after their Gods (*c*). How is the faithful City become *an Harlot? Righteouſneſs lodged in it, but now Murderers.* And (*d*), *Playing the Harlot*, and *committing Adultery*, ſignify the Idolatry of *Iſrael* and *Judah.*

15. The Number *Seven* is frequently uſed indefinitely, that is, for a great many, without determining the Number. (*e*) I will puniſh you *ſeven Times more* for your Sins, that is, very much and often. (*f*) In that Day, *ſeven* Women, or many, ſhall take hold of one Man. (*g*) *Seven other*, or many, Spirits more wicked than himſelf.

16. The *Sun* and *Moon*, in the Prophets, often ſignify Glory and Happineſs; and the darkening of them, the contrary Calamities; and the increaſing of their Light, the more abundant Glory. (*h*) Let them that love him, *be as the Sun.* Hence (*i*) *Thy Sun ſhall no more go down, neither ſhall thy Moon withdraw itſelf: The Days of thy Mourning ſhall be ended.* So (*k*), She who hath born ſeven, *languiſheth*; ſhe has *given up the Ghoſt, her Sun is gone down* while it was yet Day (*l*).

17. Becauſe the Strength and Ornament of divers Beaſts conſiſt in their Horns, therefore, in the *Jewiſh*

(*a*) *Jer.* iii. 14. *Hoſea* ii. 2. (*b*) *Exod.* xxxiv. 15. (*c*) *Iſaiah* i. 21. (*d*) *Jer.* iii. 1, 6, 8, 9. (*e*) *Levit.* xxvi. 18. (*f*) *Iſaiah* iv. 1. (*g*) *Matt.* xii. 45. (*h*) *Judges* v. 31. (*i*) *Iſaiah* lx. 20. (*k*) *Jer.* xv. 9. (*l*) So Amos viii. 9. *Iſaiah* v. 30. and *Ch.* xiii. 10, 11.

Jewiſh Phraſe *the Horn* ſignifies Power, Courage, Glory, and a Kingdom. Hence *Hannah* praiſed God (*a*), *Mine Horn is exalted*, that is, my Glory and Honour, in being delivered from Barrenneſs. Thus alſo (*a*), In thy Favour *our Horn ſhall be exalted*, our Power and Government. This Metaphor is often uſed in the *Pſalms*, and in the Prophets. The Expreſſion (*c*), *I will make thy Horn Iron*, ſignifies, I will make thy Power and Strength very prevalent.

18. *Parents* and *Anceſtors* are often put for their Sons and Poſterity. So *Japhet* and *Sem* for their Poſterity (*d*). And *Jacob* and *Iſrael* for the People of *Iſrael* (*e*). Thus (*f*) when the Lord bringeth back the Captivity of his People, Jacob *ſhall rejoice, and* Iſrael *ſhall be glad.*

19. An *abſolute* Expreſſion, or a *Negative*, hath often the Force of a Compariſon only. (*g*) When the Lord ſaw that Leah *was hated*, that is, leſs beloved. (*h*) *Joſeph* tells his Brethren, It was *not you that ſent me hither, but God*; that is, It was more God's Providence than his Brethren's Contrivance. So (*i*) your Murmurings are *not againſt us*, but againſt the Lord, that is, rather againſt the Lord. (*k*) I deſired Mercy, *and not Sacrifice*, that is, rather than Sacrifice. (*l*) And *hate not his Father and Mother*, &c. does not *love* them *more* than God, ſo as to neglect his Commandments. (*m*) Call *not thy Friends*, but *call the Poor*, that is, prefer charitable Entertainments. (*n*) *Labour not*, that is, not *chiefly*,

(*a*) 1 *Sam.* ii. 1. (*b*) *Pſal.* lxxxix. 17. (*c*) *Micah* iv. 13. (*d*) *Gen.* ix. 27. (*e*) *Exod.* v. 2. (*f*) *Pſal.* xiv. 17. (*g*) *Gen.* xxix. 31. (*h*) *Gen.* xlv. 8. (*i*) *Exod.* xvi. 8. (*k*) *Hoſ.* vi. 6. (*l*) *Luke* xiv. 26. (*m*) *Matt.* x. 37. See alſo *Prov.* viii. 10. *Micah* vi. 6, 7. *Jer.* vii. 21, 22, 23. *Joel* ii. 13. *Matt.* vi. 31, 33, and *Ch.* x. 28. *Luke* xv. 21, 13. (*n*) *John* vi. 27.

chiefly, for the Meat that periſheth. (*a*) *It is eaſier for a* Camel *to go through the Eye of a Needle*, or very difficult for a rich Man ſo to behave himſelf, as to enter into the Kingdom of Heaven. (*b*) *Chriſt* ſent me *not to baptize*, but to preach the Goſpel, that is, rather to preach the Goſpel. (*c*) Set your Affection on Things above, and *not on Things on the Earth*, that is, more than on Things on the Earth.

20. When we hear a Man's *Name*, it makes us think of his Perſon: Accordingly, in the Holy Scriptures, the *Name* of a Perſon is often put for the Perſon himſelf, and the *Name* of God for his own glorious Majeſty. Thus (*d*) that thou mayeſt fear this *glorious and fearful Name*, that is, as it follows, *the Lord thy God*. (*e*) *Hallowed be thy Name*, May thy glorious Majeſty be honoured and glorified. (*f*) The Number of *Names*, of Perſons, were about an hundred and twenty. (*g*) And ſo whatſoever is ſaid to be *called by the Name of God*, is to be underſtood as peculiarly owned by him. Thus of the Children of *Iſrael*, (*h*) All the People of the Earth ſhall ſee, that thou art *called by the Name of the Lord*, and they ſhall be afraid of thee (*i*).

21. When an Action is ſaid to be *done*, the Meaning is often that it is *declared*, or *permitted*, or *foretold* it ſhall be done: Thus (*k*) in the *Hebrew*, (though not marked in the Margin of our Bibles,) The Prieſts ſhall look on him, and *pollute him* (*l*), in our Tranſlation *pronounce him unclean*,

(*a*) *Matt.* xix. 24. (*b*) *Cor.* 1. 17. (*c*) *Col.* iii 2. (*d*) *Deut.* xxviii. 58. (*e*) *Pſal.* cxv. 1. *Iaiah* xxx. 27. *Matt.* vi. 9. (*f*) *Acts* i. 15. (*g*) *See* Rev. iii. 4. (*h*) *Deut.* xxviii. 10. (*i*) *See alſo* Jer. xxv. 29. (*k*) *Lev.* xiii. 3. (*l*) Vetimmea, *v.* Ainſworth in Loc. *who obſerves farther*,

The

clean, or polluted, (a) Hebrew, *by quickening*, or *enlivening him*; with us, *by promiſing him Life.* Hence *(b) Me he reſtorod*, that is, foretold or declared to be reſtored. *(c)* Ah, Lord God! *Thou haſt greatly deceived this People*, Thou haſt ſhewn or permitted this People to be deceived, by their falſe Prophets. *(d)* To *ſlay the Souls* which ſhould not die, that is, to prophecy or pronounce falſly, that they ſhould die. *(e)* I have ſet thee over the Nations, *to root out, and pull down*, to prophecy or declare them pulled down. *(f) I gave them alſo Statutes which were not good, and polluted them in their own Gifts*, that is, I gave them up to themſelves, and permitted them to receive ſuch Statutes, (of the *Heathen,*) and ſhewed them to be polluted, and I dealt with them accordingly. *(g) I have hewn them* by the Prophets, or foretold they ſhould be hewn or ſlain. Thus alſo in the New Teſtament, (*h*) the *Greek* ſignifies, what God hath cleanſed, *do not thou pollute*; *(i)* that is, *call not thou common*, or defiled. Hence *(k)* Whatſoever thou *ſhalt bind*, or *looſe on Earth*, declare to be ſo. *(l) Lead us not into Temptation*, permit *(m)*, or ſuffer us not to be overcome by Temptation. *(n) The Letter kills*, or tends to Death. *(o) He hath blinded*

The Miniſters of Chriſt *are ſaid to* bind *and* looſe, *to* remit Sins, *and to* retain *them, when they certainly declare them ſo to be by the Word of God.*

(*a*) *Ezek.* xiii. 22. (*b*) *Gen.* xli. 13. (*c*) *Jer.* iv. 10. (*d*) *Ezek.* xiii. 19. (*e*) *Jer.* i. 10. (*f*) *Ezek.* xx. 25, 26. (*g*) *Hoſea* vi. 5. (*h*) *Acts* x. 15. (*i*) *So Matt.* xv. 11. (*k*) *Matt.* xvi 19. (*l*) *Matt.* vi. 13. (*m*) *Compare* Glaſſius Philolog. *Lib.* iii. *Tract* 3. *Can.* 11. de verbo, quod actionem notat, & intelligendum eſt de permiſſione, & Grotius in Matt. vi. 13. de verbis formæ Hiphil. (*n*) 2 *Cor.* iii. vi. (*o*) *John* xii. 40.

blinded their Eyes, and hardened their Hearts, left them to themſelves to be blind, &c.

Again, by an Action ſaid to *be done*, is ſometimes meant the *giving an Occaſion* for it. (*a*) Thus, what is in the *Hebrew*, (*b*) Thou ſhalt *burn* this City, is tranſlated, Thou ſhalt *cauſe this City to be burnt*. Hence (*c*) Who *made Iſrael* to ſin, gave Occaſion for it, by Example and Command. (*d*) Judas *purchaſed a Field*, occaſioned it to be purchaſed by his Money, which he caſt down into the Temple. (*e*) In like manner, (*f*) *Deſtroy him not*, do not give the Occaſion for his Deſtruction. (*g*) Whether thou *ſhalt ſave* thy Huſband, be the Occaſion of his being ſaved.

22. When an Action is ſaid to *be done*, and *no Perſon mentioned before as the Doer of it*, it is to be underſtood impersonally, or paſſively: Thus (*h*) in the *Hebrew*, And the Night in which *he ſaid*, that is, in which it was ſaid. (*i*) *Hebrew*, *He ſhall take up* a Parable, means a Parable ſhall be taken up. (*k*) In the original *Greek*, This Night do *they require* thy Soul; but rightly tranſlated, as to the Senſe, *thy Soul ſhall be required of thee*. Hence (*l*) *He hardened Pharaoh*'s Heart, imports, *Pharaoh*'s Heart grew hard, or was hardened (*m*). (*n*) *They ſhall find* none Iniquity, or no Iniquity ſhall

(*a*) *Thus the* Arabians *expreſſed themſelves*; *ſo* Abdolmelich *their Caliph, to one* John, *With what Face wilt thou appear before my Lord, after having depoſed me? That is, having attempted it*. Ockley's Hiſt. of the Saracens, *Vol.* 2. *p.* 329. (*b*) *Jer.* xxxviii. 23. (*c*) 1 *Kings* xiv. 16. (*d*) *Acts* i 18. (*e*) *Matt.* xxvii. 5, &c. (*f*) *Rom.* xiv. 15. (*g*) 1 *Cor.* vii. 6. (*h*) *Job* iii. 3. (*i*) *Micah* ii. 4. (*k*) *Luke* xii. 20. (*l*) *Exod.* vii. 13. (*m*) *And ſo the ſame Words are rendered which are in the* Hebrew. *of* Ver. 22. *of the ſame Chapter*. (*n*) *Hoſ.* xii. 8.

ſhall be found. (*a*) And *they* (or *Men*) *gather them*, that is, they are gathered.

23. When one is ſaid *to know* any Perſon or Thing, thereby is often meant not only a bare Knowledge, but alſo ſome Motions or Effects, which are the Conſequences thereof; as to *conſider*, *approve*, or *have regard* to what is ſaid to be known. As what is in the *Hebrew*, (*b*) *And God knew them*, is in our Tranſlation, *And God had reſpect unto them*. So the Verb to know, is frequently uſed after ſuch Manner in our Tranſlation, (*c*) Who *knoweth*, or layeth to Heart the Power of thine Anger? (*d*) *Iſrael* doth *not know*, nor duly weigh the Benefits received of God; as it follows, My People *doth not conſider*. (*e*) There aroſe up a new King, which *knew not*, had no Regard or Reſpect for *Joſeph*. (*f*) We beſeech you, *to know them* which labour among you, and are over you in the Lord, duly to regard, and be conducted by them. (*g*) The *Lord* knoweth, approveth the Way of the Righteous. (*h*) If any Man love God, the ſame is *known*, or approved and accepted of him. And ſo probably (*i*), I ſay unto you, *I know you not*, I do not own or regard you (*k*).

24. To *remember*, often ſignifies to attend with Affection and Deſire. On the contrary, to *forget*, is to diſregard and contemn: Thus (*l*) *Remember theſe, O Jacob*, thou ſhalt not *be forgotten* of me; that is, attend to, and delight in my Commandments, and thou ſhalt not be rejected by me.

25. *Fire* and *Smoke* import the high Diſpleaſure and Anger of God againſt Sinners, as (*m*) O Lord God

(*a*) *John* xv. vi. (*b*) *Exod.* ii. 25 (*c*) *Pſal.* xc. 11. (*d*) *Iſa.* i. 3. (*e*) *Exod.* i. 8. (*f*) 1 *Theſ.* v. 12. (*g*) *Pſal.* i. 6. (*h*) 1 *Cor.* viii. 3. (*i*) *Rom.* v ii. 29. *Matt.* xxv. 12. (*k*) *So alſo* 2 *Tim.* ii. 19. *&c.* (*l*) *Iſa.* xliv. 21. (*m*) *Pſalm* lxxx. 4.

God, how long wilt thou *be angry? Hebrew*, how long wilt thou *ſmoke?* Hence (*a*) the Lord will *come with Fire*, to render his Anger with Fury, *&c.* And (*b*) the Anger of the Lord ſhall ſmoke againſt the Man.

26. The *Loins*, (wherein is ſaid to conſiſt the Strength of the Body,) and the *girding the Loins*, ſignifies Strength itſelf, as (*c*), There is no more Strength, *Hebrew*, *no more Girdle.* Hence (*d*), Thou *haſt girded me with Strength* unto the Battle. (*e*) *Girded with Power.* (*f*) I will *looſe the Loins* (*g*) of *Kings*, weaken their Strength (*h*). And hence alſo the Phraſe is uſed in the ſpiritual Senſe, for Zeal and Perſeverance, in promoting the Kingdom of God, both in *Chriſt*, and the Members of his Church: Thus (*i*), *Righteouſneſs ſhall be the Girdle of his Loins, and Faithfulneſs the Girdle of his Reins.* (*k*) *Let your Loins be girded about.* (*l*) *Gird up the Loins of your Minds*, be always ready for the Lord's Coming, by perſevering in religious Behaviour (*m*).

27. The *Eaſtern* People were accuſtomed to expreſs themſelves by *Actions* (*n*), as well as Words; ſo it was cuſtomary with the *Jews*, in Time of Grief and Trouble, to rend their Garments (*o*), To pluck off their Hair (*p*), To go barefoot, and cover their Faces (*q*), And to ſprinkle Aſhes of Duſt on their Heads (*r*), Which would be looked upon

(*a*) *Iſa.* lxvi. 15. 16. (*b*) *Deut.* xxix. 20. (*c*) *Iſa.* xxxiii. 10. (*d*) 2 *Sam.* xxii. 40. (*e*) *Pſal.* xviii. 39. *Pſal.* lxv. 6. (*f*) *Iſa.* xlv. 1. (*g*) ἰσχὺν in the 70. (*h*) *Chap.* v. 27. *Prov.* iii. 17. (*i*) *Iſa.* xi. v. (*k*) *Luke* xii. 35. (*l*) 1 *Pet.* i. 3. (*m*) *Eph.* vi. 14. (*n*) Caſaubon Exercit. x. Anni 34. *Num.* lxxxix. *p.* 536. ubi addit, *Quem morem nos in Commentariis Polybianis multis exemplis illuſtramus.* (*o*) *Ezra* ix. 3 (*p*) *Jer.* xxxviii. 24. (*q*) 2 *Sam.* xix. 4. (*r*) 2 *Sam.* xiii. 19. *Lam.* ii. 10

upon as certain Signs of Diſtraction with us, but was commonly done by the greateſt and wiſeſt Men of thoſe Parts of the World: And therefore the Expreſſions of the Penmen of the Holy Scripture, which allude to ſuch Uſages, were ſuitable to the Cuſtom of the Places and Times wherein they lived; ſuch as, (*a*) *Rend your Heart, and not your Garments.* (*b*) *Cut off thine Hair,* O Jeruſalem, *and caſt it away, and take up a Lamentation.* (*c*) *Go, and put off thy Shoes.* (*d*) *Shame hath covered my Face* (*e*). From what has been ſaid concerning this firſt Rule of interpreting the Holy Scripture, *viz.* as it complies with the Language and Manner of Expreſſions among Men, we may not only the better underſtand it, but alſo by the Way obſerve, that ſeveral Cavils which have been made againſt the Stile thereof, and againſt ſome Cuſtoms therein mentioned, proceed from Ignorance of Antiquity, and judging of ancient Times and foreign Countries by our own; not conſidering the Genius of the Eaſtern People, with whom theſe Forms of ſpeaking and Cuſtoms, which ſeem moſt ſtrange to us, were very uſual: (At this Day, the putting off the Hat, as with us, would ſeem very odd and ridiculous among the *Eaſterns*, who never uncover the Head, but bow the ſame in their Salutations.) We ſhould read the Scriptures, at leaſt, with that Candour and Reſpect, as we do the Writings of human Authors; and conſider the Country, the Times, and Perſons, and the Occaſions upon which they were written.

The Second general Rule, for interpreting the Holy Scriptures, is that of Dr. *Lightfoot*, "For "the

(*a*) *Joel.* ii. 13. (*b*) *Jer.* vii. 29. (*c*) *Iſa.* xx. 2. (*d*) *Pſal.* lxix. 7. (*e*) *So Jer.* li. 5. *See alſo* Acts xxi. 11. and *Ch.* xxii. 23.

" the Interpretation of the Phraſes, and many " Hiſtories of the New Teſtament, it is not ſo " much what we think of them, agreeably to No- " tions derived from certain Principles of ours, " as in what Senſe they could be underſtood by the " Perſons who lived in thoſe Times, according to " their own uſual Cuſtom and Manner of ſpeak- " ing (*a*)". The Uſe of this Rule appears partly from what hath been laſt obſerved; but we ſhall have more Uſe of it, when we conſider the *Jewiſh* Cuſtoms and Expreſſions for the better underſtanding of divers Paſſages in the New Teſtament.

The Third General Rule, is, To enquire into the chief Deſign and Scope of each Book; and, as Biſhop *Stillingfleet* directs (*b*), eſpecially for the underſtanding of the New Teſtament, " To fix " in our Minds a true State of the Controverſies of " that Time, which will give us more Light in the " Knowledge of the Scriptures, than large Volumes " of Commentators, or the beſt Syſtem of mo- " dern Controverſies." This Rule will be of good Uſe for the right underſtanding of the Epiſtles.

SECTION X.

Synopſis: *Or, a General View of the Hiſtory of the* Jews, *and of the State of the Church, in ſeven Periods.*

Period I. WHEN God had made the World, and alſo formed our Firſt Parents, *Adam* and *Eve*, he placed them in *Paradiſe*; but they ſoon forfeited Life, and God's Favour, by the Inſtigation of the old Serpent the Devil: Yet

(*a*) Lightfoot Hor. *in* Mat. vi. 9. *Obſerv.* 3. (*b*) In his Eccleſiaſtical Caſes, *Viſitat.* 1696, *at the End.*

at the ſame time, it pleaſed God to promiſe the *Meſſiah*, (or Saviour,) called the *Seed* of the Woman, becauſe after the Nature of Man he was in the Fulneſs of Time to proceed from her Offſpring. Thoſe People who kept cloſe to the Worſhip and Service of God, were the Poſterity of *Seth*; but in Proceſs of Time they became infected by the ungodly Poſterity of *Cain*, inſomuch, that at length ſuch was the Wickedneſs of Mankind, as to occaſion God's ſending a Flood of Water upon the old World; *Noah* and his Family being preſerved therein, and the Creatures which he carried with him into the Ark; ſomewhat above a thouſand ſix hundred Years from the Creation (*a*).

Period II. The new World was peopled by *Noah*'s Sons, and their Poſterity, which was the ſooner effected by their Language being divided: But of all *Noah*'s Offſpring God was pleaſed to make a peculiar Covenant with *Abraham* and his Poſterity, both in reſpect to their Inheritance in the Land of *Canaan*, and the Promiſe of the *Meſſiah* to come from his Seed, according to the Fleſh; which *Meſſiah*, when come, ſhould be their Saviour, and alſo of all other *Nations* of the Earth. Thoſe of *Abraham*'s Iſſue, whom God ordained to be the Heirs of the Promiſe, and the Members of his Church on Earth, were his Son *Iſaac*, and Grandſon *Jacob*, called alſo *Iſrael*, with *Jacob*'s twelve Sons, and their Poſterity; who made up the People called *the Children of Iſrael*. *Joſeph*, one of them, being envied by the reſt, (when ſojourning together with their Father in *Canaan*,) was ſold by them into *Egypt*; where at length he became the ſecond Man in the Kingdom, next to King *Pharaoh*, which was occaſioned by his adviſing to lay up

(*a*) *Gen*, i. to ix.

up Proviſion againſt a ſeven Years Scarcity and Famine, which God enabled him to foretel. In the Time of the Famine he ſuccoured and ſettled in *Egypt* his Father *Jacob*, and all his Brethren, which came to paſs a little more than ſix hundred Years after the Flood (*a*).

Period III. After ſome Time a new King aroſe in *Egypt* (called alſo *Pharaoh*,) who *knew not* Joſeph; but being both unmindful of what he had done for that Nation in the Time of the Famine, and alſo being jealous of the Increaſe and Strength of the Children of *Iſrael*, grievouſly afflicted them for above fourſcore Years; but at length God delivered them, (by the Hands of *Moſes* and *Aaron*,) having wrought many wonderful Works; and at laſt conducted them through the *Red Sea*, (wherein *Pharaoh* and all his Hoſts were deſtroyed,) and brought them into the Wilderneſs or Deſart of *Arabia*, on their Way towards *Canaan*, in order to ſettle them therein, (according to his Covenant with *Abraham* their Anceſtor.) In the mean Time, ſupplying them in a miraculous Manner with *Manna*, which he gave them from Heaven, and with Water out of the Rock. And when they had journied ſo far in *Arabia* as to Mount *Sinai*, he inſtructed them by *Moſes* in his Laws, which they ſhould obſerve when they came to inhabit *Canaan*; but upon their Murmuring and Diſtruſt in God's Promiſes, many of them were deſtroyed, and their Entrance into *Canaan* was delayed for forty Years Space, in which they wandered in the Wilderneſs of *Arabia*; but at the End of that Space, by God's Aſſiſtance, and under the Conduct of *Joſhua*, they were brought to *Canaan*, and enabled (in ſeven Years) to conquer the old Inhabitants of the Land, and poſſeſs their Country; which was, by God's Appointment, di-

(*a*) *Gen.* ix. to the End of the Book.

vided amongſt them into twelve Parts, according to the Number of *Jacob*'s twelve Sons, whoſe Offſpring were eſteemed as ſo many *Tribes* or Families, four hundred and ſeventy ſeven Years after the Covenant made with *Abraham* their Forefather *(a)*.

Period IV. After the Death of *Joſhua*, and ſome of their Elders, an evil Generation ſucceeded, who for their Idolatry, and other Sins, were at ſundry Times given up by God into the Hands of their Enemies, ſome of the old Inhabitants of *Canaan*, eſpecially the *Philiſtines*, (who were ſtill left in the Out-Parts of the Land:) But upon their Repentance, as often delivered by the *Judges*, whom God raiſed up for that Purpoſe. At length, notwithſtanding a long Experience of God's immediate Protection, and being provoked by the ill Management of *Samuel*'s Sons, whom he (their laſt Judge, and immediate Ruler under God) had in his old Age taken for his Aſſiſtance in the Government, they deſired a *King* to be ſet over them, like the Kings of other Nations. Accordingly God, by his Providence, cauſed firſt *Saul*, then *David* to be anointed their King. After *David*, his Son *Solomon* ſucceeded, in whoſe Reign the *firſt Temple* was built, and their State and Glory was at the higheſt, four hundred and forty ſeven Years after their Entrance into *Canaan (b)*.

Period V. After *Solomon's* Death, *Rehoboam*, his Son, being anointed their King, (and giving a harſh Anſwer to the People, addreſſing him for the Removal of ſome Grievances,) alienated the Hearts of ten of the twelve Tribes; ſo that they choſe *Jeroboam* to be King over them, and forſook the Houſe

(*a*) *Exod* i. *&c.* and *Leviticus*, *Numbers*, *Deuteronomy*, to the End of *Joſhua*. (*b*) *Judges* ii. to 1 *Kings* 12.

Houſe of *David*. Upon which the Kingdom was divided between that of *Rehoboam* and his Succeſſors, Kings over the Tribes of *Judah* and *Benjamin*, and who were of the Houſe of *David*, (whoſe chief Seat was at *Jeruſalem*,) and that of *Jeroboam*, and his Succeſſors, Kings over the *other Ten Tribes of Iſrael*, (whoſe chief Seat was at *Samaria*.) The former was called *the Kingdom of Judah*, the latter *the Kingdom of Iſrael*. This Diviſion laſted, till at length (by reaſon of their Idolatry, and other Impieties, notwithſtanding the conſtant Admonition of the *Prophets*, whom God ſent among them from Time to Time) the ten Tribes of the Kingdom of *Iſrael* were carried away captive into *Aſſyria*; and ſomewhat above an hundred Years after that, the other two Tribes of *Judah* were likewiſe carried captive into *Babylon*, the City of *Jeruſalem*, and the Temple therein being deſtroyed, four hundred and ſixteen Years after their higheſt State, and the finiſhing of *Solomon*'s Temple, and eight hundred and ſixty three Years after their Entrance into *Canaan* (a).

Period VI. The great Body of the ten Tribes, or thoſe of the Kingdom of *Iſrael*, who were carried into *Aſſyria*, never returned; but the chief Part of their Country was poſſeſſed by thoſe whom the *Aſſyrian* Kings had ſent thither, called *Samaritans*, from *Samaria*, the chief City of the Country: But the Tribe of *Judah*, with that of *Benjamin*, which made up the Kingdom of *Judah*, from thence afterwards called *Jews*, according to God's Promiſe, and by his wonderful Providence, were permitted by the *Perſian* Kings, who had conquered the *Babylonians*, to return into their own Land, and

(a) 1 *Kings* xii. to 2 *Kings* xxv. 22.

to rebuild their City *Jeruſalem*, and the Temple (which is from thence called the *Second Temple*,) and to ſettle themſelves again in *Canaan*, after ſeventy Years of their Captivity *(a)*. [Here the Hiſtory of the Old Teſtament ends.]

Period VII. The *Jews*, after returning into their own Country, had various Changes in their Government, which was managed by the *High Prieſt* and great *Council*; but in Subjection, firſt to the *Perſians*, then to *Alexander the Great*, (the *Grecian* or *Macedonian* King,) and next to the Kings of *Egypt* and *Syria*; by one whereof, *viz. Antiochus Epiphanes*, they were grievouſly oppreſſed; but delivered by ſome among themſelves, called *Maccabees*, till at length they became ſubject to the *Romans:* And now, the Fulneſs of Time being come, the promiſed *Seed* the Meſſiah (our Lord *Jeſus Chriſt*) appeared in the World: He was born of the *Virgin Mary*, (one of *Abraham*'s Poſterity, as God promiſed him,) and ſuffered under *Pontius Pilate*, then Deputy-Governor of *Judea*, and was crucified, but roſe again the third Day, and aſcended triumphantly into Heaven. He was firſt manifeſted to the *Jews*, and then, according to the Tenor of the Covenant with *Abraham*, to the other Nations of the Earth called *Gentiles:* This Goſpel being made known up and down the World, by the *Apoſtles* and other firſt Publiſhers thereof, God bearing them Witneſs, and aſſiſting them with the miraculous Gifts and Power of his *Holy Spirit*, againſt all Oppoſition, either of *Jews* or *Gentiles*. The *Romans* being the laſt Maſters of the *Jews*, at length were the Inſtruments, in God's Hands, of deſtroying their City *Jruſalem*, and their ſecond Temple,

(a) Ezra i. *to the End of Eſther.*

Temple, and of putting an End to their State and Nation, fulfilling upon them all that the Prophets and our *Lord Jeſus Chriſt* had foretold; which came to paſs about thirty ſeven Years after his Paſſion, ſix hundred and two Years after their Return from the *Babylonian* Captivity, and about one thouſand, five hundred Years after their firſt Settlement in *Canaan*.

CHAP. II.

General Remarks for the better underſtanding of the Pentateuch.

THE firſt Part of the Bible is called, from the *Greek* Language, the *Pentateuch*, that is, a Five-fold Volume, becauſe it conſiſts of Five Books, as *1ſt*, *Geneſis*, which ſignifies the Original or firſt Beginning, as giving an Account of the Original or Creation of the World, and all that is therein; of the renewing of Mankind and other Creatures after the Flood; and of the Birth, and Genealogy of the antient Patriarchs, *&c.* *2dly*, *Exodus*, which ſignifies going out or departing, becauſe it chiefly deſcribes the Departure of the Children of *Iſrael* out of *Egypt*. *3dly*, *Leviticus*, which treats of the Sacrifices and the Offices of the Prieſts, who were to be of the Poſterity of *Levi*. *4thly*, *Numbers*, which begins with an Account of the Numbering of the People of *Iſrael*, and contains the moſt notable Things which they did or ſuffered during their wandering in the Wilderneſs. *5thly*, *Deuteronomy*,

ronomy, which ſignifies a ſecond Law, becauſe it contains a Repetition of certain Laws, with divers Motives and Exhortations to obſerve them.

In the Epiſtle to the Reader, ſome *General Remarks* are ſaid to be prefixed to the ſeveral Parts of the Bible, the better to prepare him for the underſtanding of them. Thoſe for the *Pentateuch* are as follow:

Firſt, As for what we read concerning the extraordinary *Age* of Men, and the *Stature* and *Size* of their Bodies, *Joſephus* gives ſome Reaſons (*a*) for the vaſt Difference between the Term of Man's Life before the Flood, which was lengthened out to ſo many hundred Years, and what it was afterwards, and what we now find it reduced to; as, "*Firſt*, "That it pleaſed God to beſtow the Bleſſings of ſo "long a Life, becauſe Men, in the Infancy of the "World, lived more in Obedience to their Maker, "or were dear (*b*) to God. *Secondly*, That their "more proper Food (*c*) did very much conduce to "this End. And, *Laſtly*, that Providence found it "neceſſary for the Study and Advancement of Vir"tue and Religion, by ſo many living and expe"rienced Inſtructors, and for the Improvement of "Sciences, and the making and perfecting of Ob"ſervations." To which we may add, that the World might be the ſooner peopled in the Beginning thereof, and likewiſe after the Flood: But when ſome Ages expired, and the World became more full of People, the common Age of Man was leſſened to ſeventy or eighty Years; which is manifeſtly an Appointment of the ſame Lord which ruleth the World; for by this Means the peopled World

(*a*) Antiq. *Book* i. *Chap.* 4. (*Gr.* 3.) *near the End.* (*b*) Θεοφιλεῖς ὄντες. (*c*) Τροφὰς ἐπὶ τὸ δειότερας.

World is kept at a convenient Stay, neither too full nor too empty: For if the Generality of Men were to live now to *Abraham*'s Age, of an hundred and ſeventy five Years, the World would be too much over-run, (whence would enſue Famines, and deſtructive Wars;) or if only to twenty or thirty Years, then the Decays of Mankind would be too faſt. It hath been farther obſerved, that ſince *Adam* was to have continued alive if he had not ſinned, God gave him ſuch a Temperature of Conſtitution of Body, which, if rightly ordered by him, would have continued his Life; but on his rebelling and indulging his bodily Appetites, that Temperature became ſubject to decaying. However, both himſelf, and others of that Age lived long, becauſe they being not ſo far diſtant in Time, their Conſtitution was not ſo much worn as thoſe were, who in after-ages lived fartheſt off from the firſt Eſtabliſhment of the human Conſtitution (*a*).

Farther, as we read of a great Difference in the Age, ſo we do of the *Stature* and *Size* of ſome Men, before and after the Flood: As (*b*) *There were Giants in the Earth in thoſe Days.* And (*c*) *There we ſaw the Giants, the Sons of* Anak, *and we were in our own Sight as Graſhoppers.* And (*d*) *The Height of* Goliah *was ſix Cubits and a Span,* which hath been computed to be ſomewhat above eleven Foot *Engliſh:* But thoſe Giants are ſpoken of as Rarities and Wonders of the Age, not of the common Stature; and ſuch Inſtances we have had in all Ages, as of *Maximinus* the Emperor, who was nine Foot high, as were others in the Reign of *Auguſtus* (*e*). But for the ordinary Size of Mankind, in all Proba-

(*a*) Pocock's Not. Miſcel. ad Maim. Porta Moſis, *Chap* vi. *p.* 200. (*b*) *Gen.* vi. 4. (*c*) *Numb.* xiii. 33. (*d*) 1 *Sam.* xvii. 4. (*e*) *Dr.* Hakewill's Apol. and Derham's Phyſico-Theol. *Book* v. *Chap.* 4.

Probability, it was always the ſame; as may appear from the Monuments, and Mummies, and other ancient Evidences to be ſeen at this Day (*a*); and alſo from the Cells or Stone Coffins in the *Egyptian* Pyramids, which do hardly exceed our common Coffins (*b*).

2. The Food which God was pleaſed to aſſign Mankind before the Flood, ſeems to have been only Herbs and Fruits, which perhaps were then more nouriſhing and healthful (*c*). They did indeed keep and feed Cattle (*d*), but that they might do for the Skin and Wool, and for Sacrifices. After the Flood they had a Grant of living Creatures to feed upon, as well *as the green Herb* (*e*).

3. The Manner of living of the antient Patriarchs before and after the Flood, was generally not in Cities or Houſes, but frequently in Tabernacles or Tents (*f*) only, like our Booths, which were ſet up for a preſent Turn, and might be removed as they changed their Abode. Thus before the Flood, *Jubal* is ſaid to be *the Father of them that dwelt in Tents* (*g*), and after the Flood, Noah *was uncovered in his Tent* (*h*), *And* Abraham *removed and pitched his Tent* (*i*), the Men and Women having diſtinct Tents apart by themſelves (*k*). Their Flocks and Herds

(*a*) Derham, *Ibid. And therefore thoſe betray their Ignorance and Folly, who charge the Scriptures with fabulous Narrations of Giants, which are not mentioned as being of the common, but extraordinary Stature, as have been in other Ages.* (*b*) *Mr.* Greaves *carefully meaſured the Monument of* Cheops, *or* Chemnis, *King of* Egypt, *in the firſt and largeſt Pyramid, and found the hollow Part within to be in Length, on the Weſt Side, but ſix Feet and ſomewhat over,* Ray's Collect. of Travels, *Tom.* II. *Chap.* iii. *p.* 118. (*c*) *Gen.* i. 29. and iii. 17. (*d*) *Gen.* iv. 2. (*e*) *Gen.* ix. 3. (*f*) *See the Appendix, Num.* i. (*g*) *Gen.* iv. 20. (*h*) *Gen.* ix. 3. (*i*) *Gen.* xii. 8. (*k*) *Gen.* xxiv. 67. *and Chap.* xxxi. 33.

Herds of Cattle were very numerous; and in theſe conſiſted their Wealth and Subſtance (*a*). They had alſo very many Servants to attend on their Cattle (*b*). Thus *Abraham*, *Iſaac*, and *Jacob* lived among the *Canaanites* as Strangers (*c*), without Cities or Houſes, only in Tents, and had Paſturage for their Cattle, partly by the Conſent of the *Canaanites*, who were the Inhabitants (*d*), and partly by God's ſtriking a Terror on the Cities near which they were, that they ſhould not hurt them (*e*).

Farther, under this Head, we may take Notice of the Frugality and Plainneſs of the greateſt Perſons in thoſe elder Times, who employed themſelves in the moſt vulgar honeſt Services: Thus *Abraham*, although eſteemed *a mighty Prince* (*f*), yet ordered *Sarah* his Wife to *make ready three Meaſures of fine Meal, to knead it, and make Cakes upon the Hearth*, whilſt himſelf *run unto the Herd and fetched a Calf tender and good* (*g*). And (*h*) *He took Butter* (*i*) *and Milk, and the Calf which he had dreſſed, and ſet it before them.* And *Rebecca*, who was to be married to *Iſaac*, his Son and Heir, went *with a Pitcher upon her Shoulder for Water* (*k*). And *Rachel*, to whom *Iſaac*'s Son *Jacob* was afterwards married, *kept her Father's Sheep* (*l*). One thing more to be remarked, concerning the ancient Patriarchs, is, that they were moſt of them *Prophets*, or endued with the Holy Spirit in an extraordinary Manner,

(*a*) *As it is alſo mentioned concerning* Job, *Chap.* i. 3. *and Chap.* xlii. 12. (*b*) *Gen.* xxvi. 14. *and Chap.* xiv. 14, (*c*) *Acts* vii. 5, (*d*) *Gen.* xiv. 13. *and Chap.* xx. 15. (*e*) *Gen.* xxxv. 5. (*f*) *Gen.* xxiii. 6. (*g*) *Gen.* xviii. 6, 7. (*h*) *Verſe* 8. (*i*) *Among the Dainties of the* Arabians, *is mentioned a* Leg or Shoulder of a ſucking Lamb roaſted, and covered over with Butter and Milk. *Ockley's* Hiſt. of the *Saracens, Vol.* II. *p.* 330. (*k*) *Gen.* xxiv. 15, *&c.* (*l*) *Gen.* xxix. 9.

Manner, and had the Privilege of conſulting God on proper Occaſions, and were divinely aſſiſted in conducting themſelves and Families, as appears particularly in the Affairs related of *Noah*, *Abraham*, *Iſaac*, and *Jacob* (*a*).

As for the *Bleſſings*, mentioned in ſome of the laſt cited Paſſages, which the Patriarchs conferred on their Children, it is plain they were ſupernaturally directed in ſo doing; ſo that the patriarchal Benedictions were truly prophetical (*b*). Hence *Iſaac* declared confidently of *Jacob*, *Yea, and he ſhall be bleſſed* (*c*) However, ſince God choſe the Fathers of Children to pronounce them bleſſed in his Name, their doing ſo was in Fact a Method of God's Grace and Providence; ſo that, by way of Example from thence, it is very proper for Parents and ſpiritual Guides ſolemnly to *bleſs*, that is, to pray for a Bleſſing on their Children and People, as having a ſpecial Relation to God and them, and that with an Expectancy of ſuch Bleſſings being ratified and confirmed in Heaven: Thus *David*, as a Father of his Family, *returned to bleſs his Houſhold* (*d*), and Aaron *was ſeparated by God to bleſs in his Name* (*e*).

4. We have but little Account of the *Government* and *religious Exerciſe* of Mankind from the Beginning of the Creation to the Flood, and alſo after the Flood to the Time of *Moſes*.

As to their *Government*: In the firſt Place, Civil Government appears to be a divine Ordinance, not

(*a*) *As of* Noah, *Gen.* vi. 8, 13. *and Chap.* ix. *Of* Abraham, *Gen.* xii. 1. 2. *and Chap.* xx. 7. (*where* Abraham *is expreſly called a* Prophet.) *Of* Iſaac, *Gen* xxvi. 2. *and Chap.* xxvii. *and* xxviii. *Of* Jacob, *Gen.* xxviii. 10. *&c. and Chap.* xxxv. *and Chap.* xlviii. 19. (*b*) *As may be ſeen particularly in Gen.* xxvii, xxviii, xlviii, *and* xlix. (*c*) *Gen.* xxvii. 33. (*d*) 2 *Sam.* vi. 20. (*e*) 1 *Chron.* xxiii. 13.

not only from Scripture, but becauſe it is founded in the natural Order and Reaſon of Things, in conſequence to the Multiplication of Mankind, and ſo becomes neceſſary to their common Peace and Happineſs (*a*): Or, in other Words, Civil Government tends to the Preſervation and common Good of Mankind, as created by God, and placed by him in this World; and therefore it does alſo tend to the End and Deſign of God in our Creation, and ſo is both naturally good and neceſſary for us, ſince without it, when Mankind became multiplied in the Earth, they could not be preſerved in Safety, or in the Enjoyment of what God had provided for them. This Government ſeems to have been wholly at firſt in the Hands of the Fathers or Maſters of the ſeveral Families, which alſo generally deſcended to the Firſt-born: Thus, in the Hiſtory of *Abraham*, *Iſaac*, and *Jacob*, they exerciſed the chief Power and Command over their Families, Children and Servants, and ordered all Things without being anſwerable or accountable to any other. Afterwards, on the Increaſe and Multiplying of Families, common Intereſt neceſſarily occaſioned a Subjection to Governors of a more extenſive Authority. The Manner how the *Iſraelites* were governed under *Moſes*, and afterwards when they took Poſſeſſion of *Canaan*, is ſet down in the Account given of the Book of *Joſhua*.

As for *Religion*, no doubt but they had ſome Traditions, which at firſt were given by God to *Adam*. The *Jews* frequently mention (*b*) ſeven Precepts enjoined the Sons of *Noah*; and they affirm that

(*a*) Legatur Grotius de Jure Belli & Pacis. *Lib.* I. *Chap* iv. *Sect.* 7. *Num.* 3. (*b*) Talmud & R.R. and Mede Diſc. iii. *and Dr.* Cave's Apparatus to the Lives of the Apoſtles, *Sect.* i. *Num.* i. 3.

that ſix of them were given to *Adam* and his Children, and the ſeventh to *Noah*. The *firſt*, to renounce all Idols, and all idolatrous Worſhip (*a*). The *ſecond*, to worſhip the true God, the Creator of Heaven and Earth (*b*). The *third*, to avoid Bloodſhed, or to commit no Murder. The *fourth*, not to be defiled with Fornication, Adultery, or any inceſtuous Mixtures (*c*). The *fifth*, to avoid Injuſtice and Theft (*d*). The *ſixth*, to adminiſter Juſtice, and preſerve the Order of civil Societies (*e*). The *ſeventh*, to abſtain from eating Fleſh with the Blood therein.

However this was, what we certainly know, is, that they prayed, and alſo offered Sacrifices to God, as a Tribute of Thankfulneſs to the Author of their Good, and to obtain his Favour and Help, and that moſt likely by his own Appointment; for ſince his Acceptance and Pardon was a Matter of pure Grace and Favour, whatſoever could be a Means to ſignify and convey that, muſt, one would think, be appointed by himſelf. *Cain* offered ſome *of the Fruit of the Ground*, and *Abel* the *Firſtlings of his Flock* (*f*). And *Noah built an Altar*, and offered Beaſts and Fowls (*g*). And it is added, (*h*) *The Lord ſmelled a ſweet Savour*. So *Abraham* and *Iſaac built an Altar unto the Lord, and called upon the Name of the Lord* (*i*). So *Jacob* built an Altar to the Lord by God's own Appointment (*k*): And we have a Form of Prayer of his (*l*). God might appoint the ſacrificing of Beaſts, that by this Practice the Minds of Men ſhould be more eaſily diſpoſed

(*a*) *Compare Job* xxxi. 36. (*b*) *Job* i. 5. (*c*) *Job* xxxi. 9, *&c.* (*d*) *Job* xxiv. 2, *&c.* (*e*) *Job* xxxi. 11. (*f*) *Gen.* iv. (*g*) *Gen.* viii. 20. (*h*) *Verſe* 20. (*i*) *Gen.* xii. 7. *and* xxvi. 21. (*k*) *Gen.* xxxv. 1, *&c.* (*l*) *Gen.* xxxii. 9, *&c*

poſed to own and rely upon that great Sacrifice, which *Chriſt* was one Day to make of himſelf for them.

The Perſon who executed the Office of a *Prieſt*, was ordinarily the Head of the Family, as appears from the Places laſt cited, namely, thoſe who, according to the Order of Nature, excelled the reſt, and was to them the ſupreme Governor next to God himſelf; although, from the very Beginning, it ſeems, every particular Perſon was his own Prieſt, when the Sacrifice was offered for *himſelf alone*, (as *Cain* and *Abel* were.) When the Offering was for a *Family*, the Maſter of it was the Prieſt, (as *Noah* and *Job.*) When for *ſeveral Families, or a Society*, the chief thereof executed the Prieſtly Office, (as *Moſes* (*a*), and *Melchiſedeck*;) and poſſibly the *Prieſts* (*b*), when *Aaron* and his Sons were not as yet conſecrated, were the chief Perſons in the ſeveral Tribes (*c*). And thus it continued, till God was pleaſed to ſettle the Office in the Tribe of *Levi* amongſt the *Jews*, of which afterwards. In the mean time, we are to remember what has been above-mentioned, that thoſe Prieſts were *Prophets*, and extraordinarily directed by God; ſo that they did not aſſume the Office to themſelves.

It may not be improper to inſert here, what the learned Biſhop *Wilkins* hath obſerved concerning the ancient Sacrifices, before and under the Law (*d*). "As for the chief Matter and Subſtance of natural "Worſhip, (ſays he,) unto which the Light of "Reaſon will direct, I know no other than the in-"voking of the Deity, returning Thanks to him, "and

(*a*) *Exod.* xxiv. 6. (*b*) *Exod.* xix. 22. (*c*) *As for the* Firſt-born, *ſee Biſhop* Patrick *in Exod.* xix. 22. (*d*) *Biſhop* Wilkins *of* Natural Religion, *Book* I. *Chap.* 12. *and Biſhop* Patrick *on Gen.* iv. 3.

" and enquiring after his Will. It is true, indeed, " that all Nations, pretending to any Religion, from " the moſt ancient Times, to which any Record " doth extend, have agreed in the Way of Wor- " ſhip by Sacrifice; and from this general Prac- " tice, there may ſeem to be ſome Ground to infer " this Way of Worſhip to have been directed by " the Light of Nature: But when it is well conſi- " dered, what little Ground there is to perſuade a " Man, left to his own free Reaſon, that God " ſhould be pleaſed with the Burning and Killing of " Beaſts, or with the deſtroying of ſuch Things by " Fire, of which better Uſage might be made, if " they were diſpoſed of ſome other Way: I ſay, " when it is well conſidered, what little Reaſon " there is to induce ſuch a Man to believe that the " Burning or Killing of Beaſts or Birds, or any " other Thing uſeful to Mankind, ſhould of itſelf " be a proper and natural Means to teſtify our " Subjection to God, or to be uſed by way of Ex- " piation for Sin, it will rather appear probable " that the Original of this Practice was from Inſti- " tution (*a*). So that our firſt Parents were by " particular Revelations inſtructed in this Way of " Worſhip; from whom it was delivered down to " their ſucceſſive Generations by verbal Tradition; " and by this Means was continued in thoſe Fami- " lies who departed from the Church, and proved " Heathen, in the firſt Ages of the World; a- " mongſt whom this Tradition was, in Courſe of " Time, for want of Care and frequent Renewals, " cor-

(*a*) *Though not recorded, as many other Things are omitted by* Moſes *in ſo ſhort a Hiſtory; and that the very ſort of Creatures to be ſacrificed were appointed, and therefore called* Clean, *and as ſuch offered by* Noah, *Gen.* viii. 20. *and what were not ſuch, were called* Unclean.

" corrupted with many human Superinducements,
" according to the Genius or Intereſts of ſeveral
" Times or Nations; yet ſtill they retained ſo much
" of it, that they had univerſally the Notion of purg-
" ing Sins by the Blood of others ſuffering in their
" ſtead.

" As for the Reaſons why God was pleaſed to
" inſtitute to his own People this Way of Worſhip,
" there are theſe two Things which may be ſug-
" geſted. *Firſt*, Sacrifices had a typical Reference
" unto their great Deſign, which was to be ac-
" compliſhed in the Fulneſs of Time, by the Sa-
" crifice of *Chriſt* upon the Croſs, which is at large
" explained and applied in ſeveral Parts of the
" New Teſtament, particularly in the Epiſtle to
" the *Hebrews*. *Secondly*, This Way of Worſhip
" was moſt ſuitable to thoſe Ages, the Providence
" of God having purpoſely adapted his own Inſti-
" tutions of Worſhip unto the Abilities and Capa-
" cities of Men, in ſeveral Times diſcovering him-
" ſelf to his People *in divers Manners*, according
" to *ſundry Times* (*a*). And therefore in thoſe firſt
" and ruder Ages of the World, when People were
" more generally immerſed in ſenſible Things, and
" ſtood in need of ſomewhat to raiſe and fix their
" Imaginations, God was pleaſed to amuſe them
" with external Pomp and Solemnities, and to em-
" ploy that Time of their *Nonage* about theſe
" plainer *Rudiments or Elements of the World*; but
" when they were grown up from their *Nonage*,
" and the Minds of Men were rendered more rati-
" onal and inquiſitive than before they had been,
" and conſequently better prepared for the Recep-
" tion of the Chriſtian Religion, in *the Fulneſs of*

(*a*) *Heb.* i. 1.

" *Time*, as the Scripture ſtiles it, did the Provi-
" dence of God think fit to introduce the Chriſtian
" Religion, and a more ſolid, rational, and ſpiri-
" tual Way of Worſhip, whoſe Precepts are moſt
" agreeable to the pureſt and ſublimeſt Reaſon,
" conſiſting chiefly in a Regulation of the Mind
" and Spirit, and ſuch Kind of Practices as may
" promote the Good of human Society, and moſt
" effectually conduce to the perfecting of their Na-
" tures, and rendering of them happy".

5. God was pleaſed to *appear* or manifeſt himſelf unto *Adam (a)* and the ancient Patriarchs in a viſible glorious Manner, *(b)* which the *Jews* call the *Shechinah* or *Shecinah*, that is, *In-Dwelling*, from *Shacan*, a Word which ſignifies *to dwell*, becauſe it was a Token of God's ſpecial Preſence, and by it he, as it were, *dwelt* among his People *(c)*. It ſeems to have been a very ſhining Flame, or amazing Splendor of Light, breaking out of a thick Cloud, of which we afterwards read very often, under the Name of *the Glory of the Lord*, not as being itſelf a divine Thing, or Ray of Divinity, but a Symbol or Sign of God's glorious Preſence, which might be that *burning Lamp* which appeared when God renewed the Covenant with *Abraham (d)*. And that which appeared to *Moſes* as a *Flame of Fire*, or in a flaming Manner, like Fire, out of the Midſt of a Buſh, from whence God ſpake to him *(e)*. In ſuch Manner it is believed, that God appeared to *Adam*, and others, and converſed with them. Hence whereas it is ſaid, *(f)* That *God went up from* Abraham, the *Chaldee* Paraphraſe ſays, *the Brightneſs or Luſtre of God aſcended*; and after this Manner the

(*a*) *Gen.* iii. 8. (*b*) *Archbp.* Teniſon of Idolatry, *Chap.* 14. *Bp.* Patrick *on Gen.* ii. 15, 16. (*c*) *Exod.* xxix. 46. (*d*) *Gen.* xv. 17. (*e*) *Exod.* iii. 2, 4. (*f*) *Gen.* xvii. 22.

the following Places are interpreted; (*a*) *The Lord appeared to* Abraham. And (*b*) Abraham *ſtood before the Lord*, (*c*) *And the Lord went his Way*, the divine Majeſty, or the Glory of the Lord diſappeared. This *Shechinah* or Glory appeared afterwards in the Tabernacle and Temple, of which more when we come to treat of them. And there cannot be ſo fit an Emblem of God as Light. This Appearance is called (*d*) *the Glory of the Lord*; *and the Sight of the Glory of the Lord was like a devouring Fire.*

The *Angels* were (*e*) Attendants upon, and made a Part of the *Shechinah*, or glorious Appearance of the divine Majeſty. Thus (*f*) *The Angel of the Lord appeared unto* Moſes *in a Flame of Fire*; (*g*) *And the Angel of God, which went before the Camp of* Iſrael, *removed and went behind them*; it follows, *and the Pillar of the Cloud went from before their Face, and ſtood behind them:* So that the Angel was with the *Shechinah*, or Appearance of the Fire and Cloud (*h*). And many Things, which God is ſaid to have done, were doubtleſs effected by their Miniſtry. Note here, that although we often read of the Glory of the Lord appearing to his People, as has been ſaid, yet when he manifeſted himſelf to the Children of *Iſrael*, to give them his Law, they *ſaw no Similitude*, that is, no Figure of a Man, or of any other Creature or Thing which could be the Object of their Worſhip, (*i*) that he might take off all the Occaſion of Idolatry.

(*a*) *Gen.* xvii. 1. *and Chap.* xviii. 1 (*b*) *Gen* xviii. 22. (*c*) *Verſe* 33. (*d*) *Exod.* xxiv. 16, 17. (*e*) Teniſon, *Ibid.* & Mede, *Book* II. of the Reverence of God's Houſe, *Sect.* 2. (*f*) *Exod.* iii. 2.. (*g*) *Chap.* xiv. 19. (*h*) *See alſo Deut.* xxxiii. 2. *Pſal.* lxviii. 7, 17. *Pſal.* civ. 4. (*i*) *Deut.* iv, 12. 15

Farther, as by the *Shechinah*, or Glory and Light, God was pleaſed to appear, or manifeſt himſelf to the People of the firſt Ages, ſo doubtleſs there was ſome *Place* where the divine Majeſty uſed to appear; which was the ſettled Place of Worſhip where *Cain* and *Abel* offered their Sacrifices: And of *Rebecca* it is ſaid, that ſhe *went to enquire of the Lord* (*a*). Moſt likely ſhe went to ſome particular Place for that Purpoſe; and it is very probable, there was ſome divinely inſpired *Perſon* attending that *Shechinah*, ſuch as *Melchiſedeck* was at *Salem* (*b*).

6. In the Old Teſtament, God revealed himſelf under two different Notions, *viz. Firſt*, in *General*, as Creator and Governor of all the World, and ſo he is called *Elſhaddai*, the Almighty, and *Elohim*, the mighty Judge, *&c. Secondly*, in *Particular*, and ſpecially, as in Covenant with his Church, who were then the *Iſraelites*, (the Poſterity of *Abraham*) and the Worſhippers of the true God, in Oppoſition to the idolatrous Heathen. In this Senſe he is ſtiled *Jehovah* (*c*), which ſignifies ſtrictly his abſolute Exiſtence, who *was*, *and is*, *and is to come* (*d*). In *Exodus* (*e*) it is, *I am*, *that I am*, which is of the ſame Derivation in the Original, and ſignifies (*f*), he that neceſſarily exiſts, or muſt needs be, who is independant, and always the ſame. For the moſt Part, where *Jehovah* is not expreſly ſet down in our Tranſlation, and yet is in the original *Hebrew*, we read for it *the Lord*; that is, *Firſt*, The true God, in Oppoſition to the Idol Gods; and *Secondly*, The God of *Iſrael*, or who entered into Covenant with that People. This *Jehovah* is oppoſed to the Idol God

(*a*) *Gen.* xxv. 22. (*b*) Ainſworth *and* Patrick *on Gen.* xxv. 2. (*c*) Havah, *he was*; Hoveh, *he is*; Jehoveh, *he is to come*. (*d*) *Rev.* i. 4. (*e*) iii. 14. (*f*) Ehejeh, *I am, or will be*.

God *Baal.* *(a) If the Lord* (in the *Hebrew* Jehovah) *be God, follow him*; *but if* Baal, *then follow him*: And *(b) Elijah* ſays, *I only remain a Prophet of the Lord*, (Jehovah;) *but* Baal's *Prophets are four hundred and fifty* (*c*).

This Name *Jehovah* ſeems to have been known to *Abraham.* *(d) And* Abraham *called the Name of the Place* Jehovah Jireh, that is, *Jehovah* will ſee or provide: And God ſays to him, *(e)* I am (*Jehovah*, ſo it is in the Original, but we read) *the Lord who brought thee out of* Ur *of the* Chaldees, *to give thee this Land to inherit it.* God indeed afterwards ſaid to *Moſes*, when he was about to deliver the Children of *Iſrael* from their Slavery in *Egypt*, in order to the Accompliſhment of his Promiſe, in ſettling them in *Canaan*, *(f) I appeared unto* Abraham, *unto* Iſaac, *and unto* Jacob, *by the Name of Elſhaddai*, which ſignifies *God Almighty* (*g*), (thereby teaching them that he was able to perform;) but *by my Name* Jehovah *was I not known unto them*; which may be read, as ſome interpret, by way of Queſtion, *Was I not known unto them by my Name* Jehovah? And indeed their Dependance on God's Promiſes was fixed, as well on his Unchangeableneſs as his Power: However, he doth not here ſay, *My Name*, Jehovah, *was not known to them*, but *I was not known to them by this Name*, or as it is alſo read, *I manifeſted not to them this Name* (*h*), that is, as ſome underſtand, by what that Name imports, as ſignifying a

(*a*) 1 *Kings* xviii. 21. (*b*) *Verſe* 22. (*c*) *Concerning the Notion which the* Jews *have of this Name, and their Superſtition in not pronouncing it, ſee* Buxtorf. in Havah, *and* Gerhard's Loc. Com. exegeſis de natura Dei. *Sect.* 22. (*d*) *Gen.* xxii. 14. (*e*) *Gen.* xv. 7. (*f*) *Exod.* vi 3. (*g*) *Gen.* xvii. 1. (*h*) *As* Ainſworth *obſerves the* Greek *and* Chaldee *tranſlate it.*

Being always the ſame, *viz.* an experimental and perſonal Senſe of the fulfilling his Promiſes, according to the Covenant he made with them, actually to give them the Poſſeſſion of *Canaan*; for they were ſuſtained by Faith, without receiving the Thing promiſed *(a)*.

7. Concerning the *Idolatry* of the Heathen World, we may remark in the firſt Place, that we have no Mention of it before the Flood: The Creation of the World was then more freſh in Men's Minds, by reaſon of the great Age of many of them, and the Purity of Religion was preſerved by thoſe who were the Servants of the true God, the Maker of Heaven and Earth. *Secondly*, That although the religious Worſhip of the vulgar People roſe little higher than the Objects of Senſe, as Images, however, than the Worſhip of Dæmons or Spirits, (they eaſily apprehending that Being as the ſupreme God, to which they ſaw the Worſhip of the ſupreme God was paid); yet the more judicious believed *one true God, as a Being of himſelf, and as the principal Author and Parent of all Things, the one ſupreme uncompounded Good (b)*.

Nevertheleſs, the Pagan World were generally guilty of Idolatry; of which the moſt ancient ſeems to be the worſhipping of the *Sun*, and the reſt of the *(c) Heavenly Bodies*, (though not as the ſupreme God, yet) as the ſupreme viſible Deities, through an Admiration of their Splendor, and alſo a vain Fancy that ſome intelligent Being or Divinity, as Mediators between God and Man, did inhabit thoſe illuſtrious Bodies; (and thus they might the rather believe

(a) *Acts* vii. 5. (b) *Archbiſhop* Teniſon of Idolatry, *Chap.* v. *Part* 3, 4. & vid. Appendix, *Num.* 20. (c) *Biſhop* Stillingfleet's Defence of his Diſcourſe of Idolatry, *Part* I. *Ch.* i. *Sect.* 12, 13. Maimon. Mor. Nevoch. *Part* III. *Ch.* 29.

believe, becauſe they found them ſo beneficial, (as the Sun more eſpecially is, by Light, and Heat, and Fruitfulneſs unto Mankind.) Hence we read that *Job* vindicates himſelf from ſuch Idolatry, *(a) If I beheld the Sun when it ſhined, and the Moon walking in Brightneſs, and my Heart hath been ſecretly enticed*, (that is, with the inward Devotion of Soul,) *or my Mouth hath kiſſed my Hand*, which was an outward Ceremony expreſſing Adoration and Worſhip; and therefore he adds, in the next Verſe, *I ſhould have denied the God that is above.* Hence alſo the Sun was called by the *Chaldeans*, *Baal*, which ſignifies Lord and Maſter, and by the *Ammonites*, *Molech*, or *Moloch*, that is, a Prince or King; and the Moon was termed *Aſhtaroth*, or the Queen of Heaven; whence the Caution is given the *Iſraelites*, *(b) Leſt thou lift up thine Eyes to Heaven, and when thou ſeeſt the Sun, and the Moon, and the Stars, even all the Hoſt of Heaven, ſhouldeſt be driven to worſhip them, and ſerve them.* And becauſe the Idolaters thought thoſe Planets at too great a Diſtance, and often found them to be out of Sight, (ſeeing the Mind, being united to a groſs Body, receiveth Inſtruction through the outward Senſes,) they would have more conſtant and viſible Mediators: For which Purpoſe they made them *Images* or *Idols*, not only as Symbols and Repreſentations of that Being to which they gave divine Worſhip; but alſo ſuppoſing that ſome *Deities* were preſent with, and did reſide in and influence the Images dedicated to them, as they believed they did the *(c)* Planets: Of which ſort might be *Laban*'s Images or Teraphims *(d)*.

(*a*) *Job* xxxi. 26, 27. (*b*) *Deut.* iv. 19. (*c*) Teniſon, *Ibid. Chap.* 5. *Part.* 8. (*d*) *Gen.* xxxi. 19.

The Account given by a late *(a)* learned Author of the ancient Idolaters in *Arabia*, called *Zabei*, from their own Writers, farther illuſtrates theſe Notions of the *Pagan* Idolaters, *viz.* That becauſe Men want Mediators between the ſupreme God and them, ſome pure ſpiritual Beings or *Intelligences* perform the Office; and that theſe inhabit the *Saceili*, or Bodies of the Planets, which are therefore the Objects of their Worſhip: And becauſe the Planets are often not ſeen, and ſo they ſhould want viſible Mediators, others of them came to form *Images* that were appropriated to each Planet, which ſerved inſtead of the Planets themſelves, to procure for them the Mediation of the ſpiritual Beings reſiding in the Planets: And laſtly, that both the Planets and the Images of them above-mentioned, were called *Lords* and *Gods*, and worſhipped with proper Offerings and Prayers.

The ſame Author has given us a farther Account of another Original and Kind of *(b)* Idolatry among ſome of the ancient *Perſians* and *Indians*; which though it ſerve not ſo much to illuſtrate the Holy Scripture, may be here briefly mentioned. They owned an eternal ſupreme God, that is, *Light*, as the Author of all Beings, whom they called *Yazdan*; and that there was alſo a created God, or the Devil, *viz. Darkneſs*, whom they termed *Abraman*; and to teſtify their Reſpect or Honour for the God *Light*, they built Temples and worſhipped *Fire*: And farther, that this Sect of People among the *Perſians* were called *Magi*, which in the *Arabic* and *Perſian* Language ſignifies *(c) Worſhippers of Fire.*

The

(a) Dr. Pocock's Specimen Hiſt. Arabum, *p.* 139, *&c. Edit.* Oxon. 1650. *(b) Ibid.* *(c)* Pocock, *Ibid. p.* 146, *&c.*

The Notion above-mentioned, which the *Pagans* had of their Images, is alſo confirmed by thoſe who lived in *South America*, who declared they knew their Idol was only a Piece of Wood, and of itſelf could not ſpeak or help them; but they verily believed that God was in the Piece of Wood, and therefore it deſerved their *(a)* Offering and Adoration.

The ancient Idolaters, eſpecially the *Chaldeans*, *Egyptians*, *Moabites*, and *Amorites*, had a cruel Way of worſhipping *Baal*, or *Molech*, (that is, the *Sun*, or as others, the Planet *Saturn*,) which it ſeems the *Iſraelites*, living near them, were in danger of being infected with, (nay, did actually practiſe in ſucceeding Ages,) *(b)* and that was, to offer one of their Children to be burnt in the Image, being made of Braſs, *(c)* as a means to procure a Bleſſing and Safety for the reſt of the Family. Others did not practiſe that Inhumanity, only they had their Children *carried through* or *between the Fires*, by way of Purification, and dedicating them to the Service of *Molech*. Both theſe Methods are mentioned in *Leviticus*; the firſt, of any Man's *giving his Seed unto* Molech, to be ſacrificed and burnt; *(d)* the other of *letting any of their Seeds paſs through the Fire to (e)* Molech *(f)*. They did alſo offer unto *Baal* other Sacrifices and Burnt Offerings *(g)*.

The Reaſon which induced the *Heathen* Idolaters to proceed from the ſacrificing of Beaſts to that of

(*a*) Gage's Survey of the Weſt-Indies, *Chap.* xx *p.* 398. *Edit.* 1677. (*b*) *Jer.* xix. 5. 2 *Kings* xvii. 17. (*c*) *Deut.* xii. 31. 2 *Chron.* xxviii. 3. *Pſalms* cvi. 37, 38 *Iſaiah* lvii. 5. *Jer.* vii. 31. (*d*) *Leviticus* xx. 3. *and ſee Jer.* vii. 31. (*e*) Grot. in *Deut.* xviii. 10. Ainſworth in *Levit.* xviii. 21. Maimon. Mor. Nevoch. *Part* III. *Chap.* 37. (*f*) *Lev.* xviii. 21. (*g*) 2 *Kings* x. 25.

of Men, *(a)* ſeems to be grounded upon the Proportion and Equality, which, they thought, ought to be obſerved between the Sacrifice and the Perſon to be thereby reconciled to God: Which Perſon, being one of Mankind, they judged ought to be attoned by a Sacrifice of Mankind. Again, becauſe *Baal* was a Title of higheſt Renown, it came to paſs, that great Men likewiſe, when Deified after their Deaths, obtained that Name.

Here we may farther take Notice, that the Idolaters eſteemed their eating and drinking of a Part of what was offered in Sacrifice to their Idol God, to be a *federal* or *covenanting* Feaſt, in Token of Reconciliation with him: For what was once offered to their God, was his, out of which he entertained his Worſhippers: Therefore eating of the Sacrifice was a Profeſſion of being a Worſhipper of that God, to whom the Sacrifice was offered.

Farthermore, the *Eaſtern* Idolaters were wont to plant *Groves* about their Altars, which made the Place ſhady and delightful in thoſe hot Countries *(b)*, and alſo dark and ſolemn, whereby thoſe that went into them were ſtruck with a kind of Horror and awful Reverence. The Shades alſo rendered the Place fitter for the impure and lewd Practices of the Idolaters *(c)*. Hence the *Iſraelites* were forbidden to plant a Grove near God's Altar *(d)*; And when *Hezekiah* deſtroyed Idolatry in *Judah*, he *broke the Images and cut down the Groves*, &c. *(e)*. *Abraham* indeed, before the Law, *planted a Grove in* Beerſheba, *and called on the Name of the Lord.*

(a) But

(a) Grot de Veritate *Lib.* ii. *Sect.* 12. *(b)* *Hoſ.* iv. 13. *(c)* *Exod.* xxxiv. 13. *Deut.* xii. 3. *Judges* vi 25. 1 *Kings* xv. 13. *Iſa.* i. 29. *and* xvii. 8 *Hoſ.* iv. 13, 14. *See* Spencer, de legibus, Heb. *Lib.* ii. *Chap.* 16. *(d)* *Deut.* xvi. 21. *(e)* 1 *Kings* xxiii. 4.

(*a*) But becauſe the *Gentile* World ſo profaned their Groves by Idols and Sacrifices to Dæmons, therefore God forbad them; as he did the *Mountains* and *High Places* for the ſame Reaſon (*b*), though before they had been approved of (*c*), the *Gentiles* having choſen the Tops of Mountains for the Places of their Idol Temples and Sacrifices, as being ſo much nearer to their heavenly Gods, in order to be the ſooner heard and obſerved by them (*d*).

8. Although *Polygamy*, which is, the having more Wives than one at a Time, came by Degrees to be practiſed, yet *from the Beginning it was not ſo*, ſince God gave but one Woman to one Man, and ordained that they two ſhould be *one Fleſh* (*e*), that is, individually one, or ſo as that the Man ſhould have no like Commerce with any other Woman whatſoever, either as a Concubine, or ſecondary Wife. This appears to be the Senſe of the Place, by what is here mentioned as the Ground of that Union between *Adam* and *Eve*, who being made of his Rib, was a Part of himſelf. (*f*) *This is now Bone of my Bone, and Fleſh of my Fleſh; ſhe ſhall be called Woman, becauſe ſhe was taken out of Man.* Then follows, *Therefore ſhall a Man leave his Father and Mother, and cleave unto his Wife, and they two ſhall be one Fleſh.* And although the Wife is not now formed out of her Husband's Side, and ſo they are not ſo literally *one Fleſh*, as *Adam* and *Eve* were, yet from hence both Husband and Wife ought to eſteem themſelves *made ſo much one Fleſh by Marriage*, as not to ſeparate from each other during Life, any more than *Adam* and *Eve* could

(*a*) *Gen.* xvi. 33. (*b*) *Levit.* xxvi. 30. (*c*) *Gen.* xii. 8. *Chap.* xxii. 2. (*d*) Spencer, *ibid. Lib.* iii. *Chap.* 2. *Sect.* 2. (*e*) *Gen.* ii. 24. (*f*) *Verſe* 23, 24.

could be ſaid to be ſeparate whilſt ſhe continued to be a Part of him.

Which Argument our Saviour makes uſe of againſt Divorces, as being contrary to the divine Inſtitution, except in the Caſe of Fornication or Adultery, which diſſolves the Bond of Marriage, and makes two to be no longer one Fleſh *(a)*. Again, the Husband, *not having Power over his own Body, but the Wife*, he cannot give it to another *(b)*, and conſequently, cannot marry another Wife in the Life-time of the former Wife.

God indeed was pleaſed to permit the *Jews* more Wives than one *(c)*, and to diſpenſe with his own primitive Inſtitution in that imperfect State, and as it may be ſuppoſed, for the multiplying of that People, (which Permiſſion they might at firſt underſtand by the Prophetical Spirit with which many of them were endued: Afterwards, Example and common Practice prevailed both amongſt the *Hebrews* and other Nations;) yet now under the Goſpel, (which teaches a Religion of the moſt ſpiritual Nature, and diſallows all intemperate Exceſſes,) Polygamy is plainly declared to be unlawful: For if he that *putteth away his Wife*, (for any other Cauſe but Fornication or Adultery,) *and marrieth another, committeth Adultery (d)*, it follows, that he, who having not put her away, marrieth another, muſt be guilty of the ſame Crime, ſeeing that if he hath no Power to marry another when he hath put away the firſt Wife, (becauſe notwithſtanding the Divorce, the firſt Marriage cannot be annulled, but holds

(*a*) *Matt.* xix. 5, 6, *&c.* 1 *Cor.* vi. 16. (*b*) 1 *Cor.* vii. 4. (*c*) *Deut.* xxi. 15. *and* 2 *Sam.* xii. 8. *Their Concubines alſo being as ſecondary Wives. See* Ainſworth *on Gen.* xxii. 24. *Judges* viii. 30. (*d*) *Matt.* xix. 9.

holds good,) he cannot have any whilſt he keeps her, and ſo has no Pretence that the Marriage is diſſolved; for the Commiſſion of Adultery, mentioned by *Chriſt (a)*, does not ſo much conſiſt in the putting away the former Wife, as in taking *another*, or having two at the ſame Time; and whereas it is added, *(b) committeth Adultery againſt her*, that does not leſſen the Husband's Crime, but ſuppoſes that, and an additional Injury to the Wife beſides, in violating her Bed, by taking another into it.

It does alſo appear, that the Chriſtian Religion, prohibiting Polygamy, is more agreeable to the Law of Nature than Mahometiſm, and others that allow it; becauſe God doth not ſend into the World more Women than Men, to ſupply a Multiplicity of Wives for one Man; nay, it hath been obſerved from our Weekly Bills of Births, that in Proportion there were generally born *(c)* 14 Males to 13 Females *(d)*; which Inequality ſhews, not only that one Man ought to have but one Wife, but alſo that every Woman may, without Polygamy, have an Husband, if ſhe doth not bar herſelf by the Want of Virtue, or by Denial, and ſo forth. And farthermore, though lewd Perſons may the more gratify their intemperate Luſts and wandering Paſſions, where Polygamy is allowed, yet there wants the Fondneſs and tender Affection as is or might be in a Marriage between one Husband and one Wife; the Love of ſuch who have many, being divided, is diſſolved and loſt, like Water ſeparated by many Streams. *Laſtly*, Among the *Turks*, who have as many Wives as they can maintain, not exceeding four *(e)*, there are for the moſt Part two grand

(*a*) *Matt.* xix. (*b*) *Mark* x. 11. (*c*) *Mr.* Derham's Phyſico-Theolog. *Book* IV. *Chap* x. *Pag.* 176. (*d*) *Ibid.* (*e*) Smith. Epiſt. ſecunda de moribus Turcarum, *p.* 48.

grand Inconveniencies. The firſt, that the Female Sex (one half of Mankind) are in perfect Slavery to their Husbands *(a)*, ſhut up in their Houſes as in a Priſon, and turned off at Pleaſure, which could never be the Intention of the Creator. The next, That from the unequal Partiality of the Husband towards one or another of his Wives, muſt ariſe Jealouſies, Impatience, and Conteſts among themſelves *(b)*; and alſo on Occaſion of their ſeveral Children's Intereſt and Satisfaction, there can be little or no Peace or Content in their Families; all which ſerve to recommend the Chriſtian Inſtitution of Marriage. The Pretence of a former Wife's Conſent excuſes not the Adultery in taking another, becauſe a Conſent ought to be in Matters juſt and lawful, that is, conformable to the Law of God; but Polygamy is contrary thereto, eſpecially under the Goſpel.

9. It was anciently cuſtomary in many Countries, and particularly in the Eaſt, for Men *to purchaſe Wives*, inſtead of having Portions with them, by giving ſo much as was contracted for to their Parents or Friends for them. Thus *Sechem* the *Hivite* deſired to contract with *Jacob* for his Daughter *Dinah*: *Ask me never ſo much Dowry, and I will give according as ye ſhall ſay unto me, but give me the Damſel to Wife (c)*. Hence *Jacob*, having no Money or Goods, proffers to ſerve ſeven Years for *Rachel (d)*.

10. Solemn *Covenants* were anciently confirmed by eating and drinking together, and chiefly feaſting

(*a*) Idem *ibid. p.* 49. (*b*) *As it happened among the Jews Gen.* xvi. 5. *Chap* xxx 15. 1 *Sam.* i. 1, 2, 6. (*c*) *Gen.* xxxiv. 12. (*d*) *Gen.* xxix. 18. *See* 1 *Sam.* xviii. 25. 2 *Sam.* iii 14. *Hoſ.* iii. 2.

ing on a Sacrifice. Thus *Abimelech*, the *Philiſtine*, confirmed the Covenant with *Iſaac*, by making a Feaſt *(a)*, and *Jacob* with his Father in-Law, *Laban*, by feaſting upon a Sacrifice *(b)*. Sometimes the Cuſtom was to divide the Parts of the Beaſt ſacrificed, and to confirm the Covenant by paſſing between them; by which the Perſons would expreſs their Reſolution of making good the Terms of the Covenant, on the Penalty of being divided, or cut in ſunder, as thoſe Parts were, if they ſhould violate the ſame *(c)*. Hence the Word *Charat*, in the *Hebrew*, which ſignifies properly to cut in ſunder, is applied in Scripture to the making a Contract or Covenant *(d)*.

Afterwards, when the Law of *Moſes* was eſtabliſhed, the People feaſted (in their Peace-Offerings) on a Part of the Sacrifice, in Token of their Reconciliation with God *(e)*. And thus in the Lord's Supper we renew our Covenant with God, being at his Table feaſted by him, with the Bread and Wine, the Repreſentation of the Sacrifice of his Body and Blood, which he offered for our Sins upon the Croſs.

Thus much for the general Remarks on the *Pentateuch*.

(a) Gen. xxvi. 26. *to* 31. *(b) Gen.* xxxi. 44, 45, 46, *and* 54. *Compare* 1 *Kings* i. 7, 9, 25. *(c) See Gen.* xv. 9, 10, 17, 18, *and Jer.* xxxiv. 18. *(d)* Mede, *Book* II. *Chap.* 7 *(e) Deut.* xii. 6, 7.

CHAP.

CHAP. III.

The Scripture Hiſtory, from the Creation to the Fall of our firſt Parents.

IN the Beginning of *Geneſis* (*a*), we have an Account of the Creation of the *World*; that it was made, with all the Creatures therein, by the Word and Power of God (*b*), in the Space of ſix Days, (for the Manifeſtation of his own Glory, and to communicate of his Goodneſs to his Creatures, *after the Counſel of his own Will.*) It was requiſite that *Moſes* ſhould begin with the Creation, that the Church might have a ſure Foundation of Faith againſt the falſe Notions of the *Gentiles*, both concerning the Original of the World, and alſo the Being of the only true God, the Maker of all Things; and alſo to ſatisfy the *Iſraelites*, that he who gave them Laws, was the ſame who was the King and Governor of the whole World. In this Hiſtory of the Creation of the World, we may obſerve,

Firſt, That we read no Account of *Angels*, (unleſs it be here implied (*c*), Thus the Heavens and the Earth were finiſhed, and all *the Hoſt* of them,) it being *Moſes*'s chief Deſign to ſhew the Creation of Man-

(*a*) *Chap.* i. and ii. (*b*) *If we underſtand* Bara, created, *Ch.* i. Ver. 1. *to ſignify, as it is uſed*, Ver. 27. So God created Man, *that is, out of ſome pre-exiſtent Matter*, the Duſt of the Ground, Ch ii. Ver. 7. *then we muſt ſuppoſe a two-fold Creation*, viz. 1ſt, *of a rude Matter, which was created out of nothing*; *and* 2dly, *of the Creatures out of that pre-exiſtent Matter*; *ſo that ſtill God made all Things out of Nothing.* (*c*) *Chap.* ii. 1.

Mankind, and of other Creatures for his Uſe. However, in other Places of Holy Scripture we learn, that the Angels are a Part of God's Creation *(a)*, and are his *Miniſters* which *ſtand before him* to adore and honour him, and *do his Pleaſure (b)*. And alſo are *ſent forth to miniſter unto* the Members of the Church of God, *the Heirs of Salvation (c)*, to aſſiſt them and deliver them from many Dangers in this Life *(d)*, and at their Death to conduct their Souls into Paradiſe *(e)*. But it ſeems many of the Angels fell from their firſt and happy State by ſinning againſt God, (after what Manner is not mentioned) *(f)*. And theſe are the evil Spirits who have a kind of *Principality* in this lower World, and *work in the Children of Diſobedience (g)*, having a Power ſecretly to ſeduce and tempt to Sin, (poſſibly by moving the animal Spirits, and thereby defiling the Imagination,) to occaſion Mens forfeiting their Intereſt in God's Favour, as they have loſt the ſame themſelves *(h)*. However, as they can but entice, not compel, ſo if we do not yield to, but *reſiſt* their Temptations by Prayer and Watchfulneſs, we have a Promiſe that they ſhall *flee from* us *(i)*.

Secondly, That before God made Man, he provided a well-furniſhed Habitation for him; for Mankind was made laſt of all, and found ready prepared for him all Things conducing to his well being, for his Neceſſity and Satisfaction.

Thirdly, That although the Creatures in their reſpective Kinds are preſerved and propagated ac-

(a) *Pſal.* cxlviii. 2, 5. (b) *Iſa.* vi. 2, 3. *Dan.* vii. 10. *Pſal.* ciii. 21. (c) *Heb.* i. 4. (d) *Dan.* vi. 22. *Acts* xi. 7. (e) *Luke* xvi. 22. (f) 2 *Pet.* ii. 4. *Jude* 6. (g) *Eph.* ii. 2, and *Ch.* v. 12. (h) *Jude* 6. (i) *Jam.* iv. 7.

cording to thoſe Laws of Nature the Creator was pleaſed to give them in their fixed and ſettled State (*a*), yet we are not to pretend that thoſe Laws were to be obſerved in the firſt Creation (*b*) of them; for the Herbs and Fruit-Trees now ſpring out of the Seed, but at firſt were produced with their Seed in them (*c*); and now they are nouriſhed by the Influence of the Sun, but they were made before there was any Sun. To reduce the Creation of the World to the Laws of Motion which now prevail in it, is as if an *Indian* ſhould attempt to give an Account of the making of a Watch, by the ſeveral Motions which he ſees performed in it, after it is made, and ſhould imagine, that the Materials moving

(*a*) Scilicet ut *ab ovo omnia*. Quemadmodum in plantarum ſeminibus, plantula, ſuis jam jam conformata partibus, (foliis quæ primo erumpunt, gemmâ, & radiculâ,) tamdiu tegumentis ſuis incluſa deliteſcit, quamdiu idoneo humore minùs perfunditur aut irrigatur, (ad multos interdum annos:) Ita fundamentum futuræ prolis, in ovulo humano poſitum, eò uſque quieſcit, donec ſpiritus ſeminis virilis contagioſa quadam fermentatione actuatum ſeſe exſerat, & motum vitalem acquirat. D. Gollerus in Ephem. German. An. 12. Obſ. 143. apud D. Ray Synopſis Animalium, *Cap.* 1. De Animalibus in genere, Quæſt. 3. *p.* 42.

(*b*) *The Maxim of* Epicurus, *that* out of nothing, nothing can be produced, *is grounded upon Obſervation of Things produced by the ordinary Way of Generation and Corruption, ever ſince the firſt Creation of them; but is of no Validity againſt a Creation itſelf.*

(*c*) *The Text*, Gen. i. 11. Whoſe Seed is in itſelf, *may be explained by an Obſervation lately made, That Plants contain in themſelves Male and Female Powers: For Example, That the Duſt of the Apices in Flowers,* (i. e. *the Male Sperm*) *is conveyed into the* Uterus, *or* Vaſculum Seminale *of the Plant; by which Means the Seeds therein are impregnated; which was experienced by taking out all the Apices of divers Tulips before the* Farina Fœcundans *was ripe, which Tulips bore no Seed when others did.* Bradley.

moving in ſuch a Manner, at laſt arrived to the exact Frame of a Watch.

Fourthly, It has been obſerved by thoſe, who with Diligence have enquired into the Works of the great Creator, and compared them with the moſt exact Pieces that are perfected by the *Art of Man*, that theſe laſt mentioned are ſo inaccurate, even thoſe which ſeem to be moſt artificial and neat, that when examined, (particularly by the Help of Magnifying-Glaſſes,) the more we ſee of their Shape, the leſs Appearance will there be of their Beauty, and the more rude and inartificial they ſhew themſelves to be: Whereas, in the Works of Nature, the deeper Diſcoveries ſhew us the greater Excellencies; and the more ſtrictly we view them, the more nice and admirable they appear; an evident Argument that he who was the Author of all theſe Things, was no other than the all-wiſe and all-powerful God *(a)*.

Fifthly, As the Works of the Creation are the moſt perfect in their Kinds, ſo they are ordered with *plain and wiſe Deſign*, to miniſter to the admirable Ends and Purpoſes for which they were made, whether we conſider the whole Globe of the Earth and Sea, or the Bodies of Animals, and the ſeveral Organs or Parts thereof; all which are exactly adapted to their reſpective Uſes; whereby it ſufficiently appears, that no Parts of the World had their Being by Chance, but that all of them are the Product of the divine infinite Power, and Wiſdom, and Goodneſs *(b)*: More particularly, 1*ſt*, If we reflect on the Power of *Gravity*, (or Tendency

(a) For this Remark, ſee the ſeveral Obſervations of Mr. Hooke, *Mr.* Ray, *and Mr.* Derham. *(b)* Ray's Wiſdom of God in the Creation. *Mr.* Derham's Phyſico-Theology.

dency to a Centre,) whereby the ſeveral Parts of the Creation are united, and faſt bound up, and ſo preſerved from being ſhattered and diſperſed, which their circular Motion would otherwiſe occaſion. In the ſecond Place, the *Sun* affords Light and Heat, a grateful Variety of Seaſons, and its ſalutary cheriſhing Beams to the living Creatures and Plants. *3dly*, The *Moon* enlightens the Air, takes away in ſome meaſure the diſconſolate Darkneſs of Winter-Nights, procures or regulates the Motion and Flowing of the Sea, thereby preſerving the Water thereof from putrifying, and rendering it more wholſome for its Breed. *4thly*, As for the Four Elements, (commonly ſo called,) *viz.* Fire, Water, Earth, and Air: The *Fire* cheriſhes and revives by its Heat, and prepares our Food: The *Water* affords a great Share of Matter to Things that are produced, and is a Part of our Suſtenance, beſides the Uſes of waſhing and bathing, and preparing Victuals: The *Earth* is the Foundation and Support of all Animals and Plants, and yields our Food and Nouriſhment: The Air ſerves us and all Animals to breathe in, nouriſhing and keeping up the vital Flame in the Blood, without which we could not ſubſiſt; to which End it is endued with a natural Weight, and elaſtic or ſpringing Power, whereby it ſo forcibly inſinuates itſelf into the Bodies of Animals, and even Plants themſelves. *Laſtly*, The ſeveral *Organs* of our Senſes are the moſt fitly and curiouſly adapted to the proper Uſes of Seeing, Hearing, Smelling, Taſting, and Touching. Who can forbear to imitate the Pſalmiſt's Admiration of the wiſe and gracious Deſigns of God, manifeſt in the Creatures, (a) *O Lord, how manifold are thy Works! In Wiſdom haſt thou made them all.* *Sixthly*,

(a) *Pſal.* civ. 24.

Sixthly, We find that the Creation of *Mankind* is twice mentioned *(a)*, not as if there were any *Præ-Adamites*, or People before *Adam*, ſpoken of in the firſt Chapter, and another Original of the *Jewiſh* Nation in the ſecond; for then *Moſes* could not have ſaid, after the firſt mentioning the Creation of Mankind, that *God reſted from all his Works which he had made (b)*, that is, ceaſed to make any more Creatures; nor could *Eve* have been *the Mother of all living*, that is, of all Mankind *(c)*. But *Moſes* having mentioned the Creation of Mankind in the Account he gives of the ſix Days Work in general *(d)*, he comes in the ſecond Chapter to give us a more particular Relation of the Creation of the firſt Man and of the firſt Woman, *Adam* and *Eve*, and of the Inſtitution of Marriage.

In this Account of the Creation of *Mankind*, there are ſix Things remarkable: The *1ſt*, That the Body of Man was formed out of the Earth, and the Body of the Woman from that of the Man; and the Body being perfected, God *breathed* into it *the Breath of Life*, (which is not ſaid of other Creatures,) or united a rational immortal Soul to that Body *(e)*. Whence he hath inſtructed us, that however the Beaſts periſh when they die, yet the Soul being not produced from the Body, as Flame from Oil, but inſpired therein by God, is of an immaterial Subſtance, and lives and remains after the Body is dead and corrupted. Some Divines obſerve farther, That "in this Inſufflation or "*Breathing*, the rational Soul of *Adam* was im-"preſſed with the divine Character, or touched "with the Holy Spirit, that is, received a ſuperna-

(a) Gen. i. 26. and *Ch.* ii. 7. *(b) Ch.* ii. 3. *(c) Ch.* iii 20. or as *Acts* xvii. 26. *God made of one Blood all Nations of Men.* *(d) Ch.* i. *(e) Gen.* ii. 7.

" tural Principle, in order to a ſupernatural End, " *viz.* heavenly Bliſs, beſides the Seeds of natural " Religion ſown in his Mind; and that this Spirit is " renewed in Baptiſm." Hence we read the Diſtinction in Scripture between the *carnal Man*, that gratifies the Senſes of his Body; the *natural* Man, that exerciſes the Underſtanding of the rational Soul; and the *ſpiritual* Man, or one that apprehends ſpiritual Things, and is diſpoſed to receive them by the Aſſiſtance of the Divine Spirit *(a)*.

2*dly*, That God did not form *Eve* out of the Ground, as he had done *Adam*, but out of his Side, that he might breed the greater Love between him and her, as Part of the ſame Whole; whereby he alſo effectually recommended Marriage to all Mankind, as founded in Nature, and as the Reunion of Man and Woman *(b)*.

3*dly*, *Moſes* repreſents God expreſſing himſelf in a peculiar Manner at the Creation of Mankind *(c)*, not as when the other Creatures were formed, *Let there be Light*; *let the Earth bring forth Graſs*; and *let the Earth bring forth the living Creatures*, &c. *but let us make Man in our Image*, &c. Which ſome underſtand as ſpoken after the Manner of Kings, (either on the Account of Dignity or Modeſty,) like to *We* order and command, Given at *Our* Court, *&c.* Others, as if the Words ſhould be rendered, *Let Man be made*; and ſome, as if God ſpake to the *Angels*. But *(d)*, 1. There is no Reaſoning from the Cuſtom and Propriety of one People or Language, to that of another; and the Inſtances

(a) Compare 1 *Theſſ.* v. 23. and 1 *Cor.* ii. 14. *Biſhop* Bull Of the State of Man before the Fall; *and Dr.* Whitby in loca citata. *(b) Matt.* xix. 5. *(c) Gen.* i. 6. *(d) See at large* Glaſſii Philolog. Sacr. *Lib.* iii. *Tract.* 3. *Can.* 51. *And Dr.* Knight, *Serm.* i.

ſtances brought from Scripture do not prove an Imitation of Kings, but a conſulting with, and comprehending Courtiers or Friends. 2. Neither ſhould the Words be rendered *Let Man be made*, becauſe the Languages derived from the *Hebrew* (as the *Chaldean*, *Syriac*, and *Arabic*,) render the Words to the ſame Senſe as in our Bibles *(a)*, *Let us make Man in our Image*, and ſo do divers of the moſt learned *Jews*. And *laſtly*, As for conſulting with, or employing the Angels, God ſays here, Let us make Man in *our* Image, and let them have Dominion over the Creatures; but Man was not made in the Image of Angels, nor have the Angels ſuch Dominion; and therefore the Generality of the Primitive Chriſtians, who lived neareſt the Times of the Apoſtles, who had Occaſion to mention this Paſſage, underſtand it as denoting the Holy Trinity *(b)*, and as repreſenting God the Father ſpeaking to the Son, or to the Son and Holy Ghoſt, eſpecially becauſe none but the ſupreme God is in Scripture ſaid to have made the World, or to have formed Mankind *(c)*.

4*thly*, Whereas Mankind is ſaid to be made *in the Image of God (d,)* it is not in reſpect to the Body, for God is a Spirit; but in the firſt Place, in reſpect to the Excellency of the Nature of Man, and the Endowments and Faculties of his Soul, which are peculiar to him *(e)*, as having a good Degree of Knowledge, and endowed with ſo great a Meaſure of Reaſon, and the Freedom of his Will: And *laſtly*, reſembling God in a State of Innocen-

(*a*) Polyglot. Bibl. (*b*) *As* Juſt. Martyr's Trypho, *p.* 185. *Edit.* Jebb. Tertul. adv. Praxeam, *Ch.* 12. *Epiph. Hæreſ.* xlvi. *Num.* 3. (*c*) *Iſa.* xxiv. 44. *Gen.* i. 27, and ii. 7. (*d*) *Gen.* i. 26, 27. (*e*) Legatur Maimon. Mor. Nevoch. *Pars* I. ad finem, *Ch.* i.

cy and Purity, (though not immutable,) according to *the new Man, which, after God, is created in Righteouſneſs and true Holineſs* (*a*). This was loſt by Sin, but is in ſome Meaſure *renewed* in us by the Grace of God in *Chriſt* (*b*), and ſhall be more fully renewed and perfected in Heaven.

5thly, Man, being ſo intelligent a Creature, was at his Creation placed in ſuch an eminent Station, as to repreſent God, and to be, as it were, his Deputy on Earth, having a Dominion and Power over the reſt of the Creatures, *over the Fiſh of the Sea, and over the Fowl of the Air; over the Cattle, and over all the Earth* (*c*). Which Privilege God renewed after the Flood, that *the Fear and Dread* of Mankind ſhould be upon the other Creatures (*d*), inſomuch (*e*) that the wild *Beaſts of the Foreſt* keep in their Dens, till *Darkneſs* invites Man to reſt, and then they ſecurely come forth to ſeek Food; but when the *Sun ariſeth*, and Man *goeth forth*, they return to their Dens. And although ſome Creatures are very wild and fierce, and alſo excel in Strength and Swiftneſs, yet Mankind is able to ſubject them all by Art and Reaſon (*f*); whence even the

(*a*) *Eph.* iv. 24. (*b*) *As* Ver 23. (*c*) *Gen.* i. 28. (*d*) *Gen.* ix. 2. (*e*) *As Pſal.* civ. 20, &c. (*f*) *As for the inferior living Creatures, what ſome call* Inſtinct *in them, ſeems rather to be a lower Degree of* Reaſon *and Thought, and Liberty of chuſing, ſufficient for the Ends and Purpoſes deſigned in the Creation; but not ſuch as is neceſſary to make them capable of Good or Evil, or conſequently of Rewards and Puniſhments. Indeed they generally purſue the* ſame Way *in moſt of their Actions, eſpecially ſuch as tend to their Food, or preſerve their Young* (*as Bees for their Combs, Fowls for their Neſts*, &c.) *and do not* vary *nor uſe divers Methods, as the* Reaſon *of Mankind often occaſions them to do; yet one may inſtance in many Actions of Brutes which can hardly be accounted for, without allowing them*

the Heathen concluded, that the World was made for Man (*a*). And in reſpect to this Dominion over the Creatures, as well as the other Excellencies above-mentioned, the Apoſtle ſeems to underſtand *the Image of God* in Man (*b*), where he gives that as a Reaſon why *the Man ought not to cover his Head* as a Sign of Subjection: *Foraſmuch as he is the Image and Glory of God*, in his Dominion over the reſt of the World, according to the Pſalmiſt. (*c*) *Thou haſt made him a little lower than the Angels, and haſt crowned him with Glory and Honour; thou madeſt him to have Dominion over the Works of thine Hands; thou haſt put all Things under his Feet.*

6*thly*, The ſame great Creator, who diſtinguiſhed Man from the other Creatures by ſo large a Degree of Reaſon, and a Dominion over them, did alſo diſtinguiſh him in two other Regards, *viz.* By the *erect Poſture* of his Body, not bending downwards like other living Creatures, but as looking up towards Heaven; as alſo by *Speech*, having adapted proper Organs, as the Tongue and Lips, thereto. The firſt Language was given by God to *Adam* and *Eve*; and was derived to their Poſterity as from one common Stock, by Imitation and Uſe, and continued the ſame until the Deſtruction of *Babel*,

them ſome Degree of Reaſon and Argumentation, though but obſcure in reſpect to ours, as of Horſes, Dogs, Foxes, &c. *And it is not our Buſineſs to diſpute how the great Creator diſpoſes of the Souls of Brutes, or of any other the Works of his Hands. As for ourſelves, we know that Chriſt* hath brought Life and Immortality to Light by the Goſpel. Vide *Mr.* Ray's Wiſdom of God in the Creation, *Part* I. *p.* 43. *of the ſecond Edition*, London, 1692.

(*a*) Cicero de officiis primo, apud Grot. de Ver't. R. Chriſtianæ, *Lib.* i. *Sect.* 7. (*c*) 1 *Cor.* xi. 7. (*d*) *Pſalm* viii. 5, 6.

Babel, after the Flood (*a*), at which Time God divided their Language, and gave one ſort to one Family, and another to another, for the putting an End to their Pride and Vanity in building the Tower of *Babel*; and for ſorting them into ſeveral Companies, for the better peopling of the Earth. The firſt Language is by very learned Men ſuppoſed to be *Hebrew*; 1*ſt*, Becauſe of the Names given to ſome Men and Places, at the Beginning, from the *Hebrew* Original, as of *Adam*, from a *Hebrew* Word, which ſignifies *red Duſt*, becauſe he was made of the Duſt of the Earth; and *Eve*, from a *Hebrew* Word, which ſignifies *to live*, becauſe *Eve* was the Mother of all Living, &*c*. 2*dly*, Becauſe thoſe People who live neareſt to *Babel*, where the Language was divided, ſtill retain great Remains of the *Hebrew* Language, as the *Chaldeans*, *Syrians*, *Arabians*, &c. inſomuch that the *Hebrew* Tongue being firſt underſtood, the Language of the others is eaſier obtained (*b*). When we read this Hiſtory of the Creation, we ought to adore and admire the infinite Power, and Wiſdom, and Goodneſs of God, eſpecially his Love to Mankind.

Farthermore, in the ſecond Chapter, *Moſes* ſhews that God having finiſhed all the Works of the Creation in ſix Days, and having reſted on the ſeventh Day, (that is, ceaſed to make any more) was pleaſed to *ſanctify* the ſeventh Day, which was a clear Declaration of his Will, that it ſhould be a Day ſet apart for the Honour and Worſhip of Him the only true God, and Maker of Heaven and Earth; as He more fully explained Himſelf in the fourth Commandment; of which afterwards.

Here

(*a*) *Gen.* xi. (*b*) *Biſhop* Walton, Prolegom. in Bibl. Polyglot. *Num.* iii. *where alſo Objections are anſwered.*

Here alſo we farther read of the Favour of God to Mankind, in placing our firſt Parents *Adam* and *Eve* in Paradiſe, or the Garden of *Eden*, (which Word ſignifies Pleaſure and Delight) in a moſt delightful and comfortable State; where was alſo the *Tree of Life*, which either had the *Virtue*, by its Fruit, to prevent Diſeaſes, preſerve and repair the natural Strength and Temperament of the Body, and ſo prolong Life, (which ſome eſteem moſt probable, and that by reaſon of this Virtue thereof, the *Flaming Sword* kept Man from it after the Fall) *(a)*, or elſe was a *Sign* of God's Covenant and Promiſe, that ſo long as Mankind did not commit Sin, or tranſgreſs the Commands of their Maker, ſo long they ſhould ſtill live and be preſerved from decaying, and from Death *(b)*; otherwiſe it ſhould ſeem that our Bodies are ſubject to Decays and Death in their original Conſtitution. We are not to enquire how the Earth could have at once contained all Mankind of all Generations, ſuppoſing none to have ſinned or died, or how long they ſhould have continued in Paradiſe, and when be taken up into Heaven, *&c.* but to be content with what God hath revealed concerning the Fall, and the Redemption by *Chriſt*.

In the next Place, we are informed that God was pleaſed to make *Trial* of the Obedience of our Firſt Parents, by allowing them to eat of all other Fruit, except of one Tree, the *Tree of Knowledge of Good and Evil*, ſo called either as having the Virtue to open their Underſtandings, and make them more wiſe and knowing, according as the Tempter pretended *(c)*; or from the Effect of their Eating, they

(a) *Gen.* iii. 24. *(b)* *Gen.* ii. 9 *compared with* Rom. v. 12. *(c)* Joſeph. Antiq. *B.* I. *Ch.* ii.

they becoming thereby ſenſible of the Good of Obedience, and the Evil of Tranſgreſſion: Of this Tree he commanded them not to eat *(a)*. It has been obſerved, that there was a *Covenant* of Life made with Man in this State of Innocency, and not only a Law impoſed on him; for the Prohibition given to *Adam*, concerning the not eating of the Tree of Knowledge, is uſhered in with this expreſs Donation or Grant of God, that he might freely eat of all the reſt of the Trees in Paradiſe, the Tree of Life not excepted; ſo that on Condition of the Performance of his Part of the Covenant, in not eating of the Tree of Knowledge, he was to continue in Paradiſe, and enjoy the Benefit of the Tree of Life, and live for ever *(b)*.

CHAP. IV.

From the Fall of our firſt Parents, to Cain *and* Abel's *Birth,*

Gen. iii. WE underſtand how our Firſt Parents were tempted, and beguiled by the old Serpent the Devil, to forfeit their Intereſt in the Covenant, and offend God, by eating the forbidden Fruit. The Devil might either take upon him the Form and Shape of a Serpent, or elſe uſe the Body of a Serpent, as an Inſtrument or Organ out of which to ſpeak, and therefore he is called *the Old Serpent (c)*, and by our Saviour, a *Murderer from the Be-*

(a) Gen. ii. 9 *to* 18. *(b) Biſhop* Bull's Diſcourſe of the State of Man before the Fall. *(c) Rev.* xii. 9.

Beginning (a). Probably the Serpent, of which the Devil took the Shape, or whoſe Body he uſed, was of that Species which could fly in the Air, in the *Eaſtern* Countries, as in *Arabia*, and appeared ſhining like Fire, and thereby reſembled one of the Seraphims, or illuſtrious Angels *(b)*, whereby *Eve*, apprehending him as one of the uſual Attendants of God, when he appeared to *Adam* and her, might be the eaſier beguiled *(c)*: And his being condemned, *(d) Upon thy Belly ſhalt thou go*, intimates, that he did not move ſo before. There is the leſs Reaſon to wonder that the Devil ſhould make uſe of a Serpent when he tempted our Firſt Parents, ſeeing he has all along, in former and latter Ages, ſeduced Mankind to Idolatry, by being worſhipped in the Form of a Serpent *(e)*. The Temptations are expreſſed in theſe Words, that their *Eyes ſhould be opened*, and they ſhould *be as Gods, knowing Good and Evil (f)*; that the forbidden Tree was *good for Food, pleaſant to the Eyes, and to be deſired to make one wiſe:* So that the moving Cauſe of our Firſt Parents Apoſtacy, was an Imagination of an Increaſe in Wiſdom and Knowledge, and of ſome other unknown Satisfaction; which put them on trying an Experiment of the Effects of taſting the forbidden Fruit, for the obtaining it.

Our firſt Parents having tranſgreſſed againſt God, loſt his Favour, were caſt out of Paradiſe, baniſhed from the Tree of Life, and became ſubject to Sin, and Labour, and Trouble, and to Sickneſs and Death.

This

(*a*) *John* viii. 44. (*b*) *See Iſaiah* xiv. 29. and *Ch.* vi. 6. (*c*) *Archbiſhop* Teniſon of Idolatry, *Ch* xiv. *p.* 352. *And ſee Ch.* ii. *of this Treatiſe concerning the* Shechinah. (*d*) *Gen.* iii. 14. (*e*) *Archbiſhop* Teniſon, *ibid.* (*f*) *Ch.* iii. 5. *and Ver.* 6.

This Tranſgreſſion, and the Effect of it in the Corruption of our Nature, is termed *Original Sin*, or the *Fall of our firſt Parents:* In which five Things are obſervable. *Firſt*, This Command of not eating the forbidden Fruit, though it may ſeem ſlight and trivial, yet was the moſt proper for the Trial of our Firſt Parents, in that Time and Place; for what elſe could have been enjoined them? They could not be ſuppoſed ſo ſoon to worſhip any other for God than their Creator; nor to be guilty of Perjury, when there were no Courts or Dealings to occaſion it: They had no Parents to honour; they could have no Temptations to Murder or Adultery, when there were none but them two; nor to covet or cheat in the midſt of ſuch Delights and Plenty in Paradiſe, which they were the ſole Lords of; but it was moſt agreeable to their preſent State, for the Trial of their Obedience, to be forbidden ſome indifferent Thing, as the eating of a particular Fruit in the Garden where they lived. Again, this Precept for their Trial was not without its Difficulties, becauſe it laid a Reſtraint both on their natural and rational Appetites: For the Tree was *pleaſant to the Eyes (a)*, and ſo on that Account the more alluring, and conſequently the greater Trial: It was alſo a Tree *to be deſired to make one wiſe.* Now the Deſire of Knowledge being ſo ſtrong in Man, it was the greater Experiment of *Adam*'s Obedience to refrain from what he might apprehend to be a Means of ſatisfying his Curioſity, and increaſing his Knowledge.

Secondly, This Tranſgreſſion in Eating was no ſlight Offence, as it may ſeem to be; for we are not ſo much to conſider the bare Action, namely, the Eating

(a) *Gen.* iii. 6.

Eating of one particular Sort of Fruit, as the Diſobedience to the Commands of the great and infinite God, who had ſo lately made them, and gave the reſt of his Creatures to be ſubject to them; that they ſhould yet affront his Majeſty, deſpiſe his Authority and Power, ſlight his Goodneſs, and believe and truſt the Devil above their God, nay, (through intolerable Pride and Arrogancy) ſhould preſume even to equal their Maker himſelf, to be as Gods (*a*).

Thirdly, Great was the Diſorder which this Sin brought on our Firſt Parents, which has been thus explained: Foraſmuch as they had Bodies to take care of and refreſh, God gave them Senſes, by the Mediation of which they ſhould perceive Pleaſures in the Uſe of thoſe Things which were adapted to the Preſervation and Comfort of Life and Being, as in Eating, Drinking, and Propagating the ſame Kind; nevertheleſs, being created to love and glorify God, they muſt be ſuppoſed to have their Minds enlightened, ſo as to underſtand their Duty and greateſt Happineſs, and to have thoſe ſuitable Inclinations and ſpiritual Delights infuſed into them, which might counterbalance the greateſt Pleaſures of Senſe, and incline them moſt towards God, as their chiefeſt Good; and yet, being *Free Agents*, they might (as they did) abuſe the Freedom of their Will, and ſuffer themſelves to be ſwayed by their natural Appetites, and the Pleaſures of Senſe, to ſin againſt God (*b*). Now by ſinning they

(*a*) *Gen.* iii. 5. (*b*) *So that the* Origin of Evil *does not (as ſome of the ancient Pagans fancied) proceed from any evil Dæmon, the ſupreme Principle of Evil, (in Oppoſition to a good Dæmon, the ſupreme Principle of Good) but from this corrupt Abuſe*

they forfeited their Title to that extraordinary Grace and Aſſiſtance before-mentioned, and were in a Manner left alone to their natural Inclinations towards ſenſible Pleaſures, which occaſioned a miſerable Diſorder and Confuſion, and brought Mankind into a State of Corruption and Degeneracy, which muſt needs be very deplorable, when they were abandoned by their Maker, and expoſed to all the Temptations of the Devil, and their own Affections and frail Nature. One Effect was (*a*), *The Eyes of them both were opened, and they knew that they were naked*; that is, they felt ſuch a Change upon the Commiſſion of Sin, that they thereby apprehended an Unſeemlineſs in Nakedneſs, which they did not before. Guilt cauſed Confuſion, and a Conception of Shame in what before was natural, and ſeemed not indecent, and made them *cover themſelves with Fig-Leaves, and hide themſelves among the Trees of the Garden* (*b*).

Fourthly, This Tranſgreſſion of our Firſt Parents affects us their Poſterity; for they being driven out of Paradiſe, and from the Tree of Life, loſt their Title to the Delights of Paradiſe, and to immortal Life, for themſelves and all their Poſterity; as when a Subject is convicted of High-Treaſon, and forfeits his Eſtate, his Poſterity muſt be beggar'd too: Whence we are all ſubject to Labour and Sorrow, to Sickneſs and Death.

Far-

Abuſe of the natural Power, the Liberty of the Will: Neither is it inconſiſtent with the Perfection of an infinite Being, to endow his Creatures with ſuch a Liberty or Power. See Juſt. Martyr. Apol. i. *Sect.* 36, & 55. Edit. Grabe.

(*a*) *Gen.* iii. 7. (*b*) Indicatur rem quandam in homine ortam fuiſſe, quâ turpe in ſe agnoverit id, quod antea nullo modo turpe habebat. Maimon. Mor. Nevoch, *Lib.* I. *Ch.* 2.

Farthermore, as our Firſt Parents, by their Apoſtacy from God, loſt their Innocency, and forfeited their Intereſt in that ſpiritual Aſſiſtance above-mentioned, whereby their natural Appetites were grown exorbitant and commanding, and their very Natures were ſtained and polluted; ſo from this corrupted Stock we deſcend, and (as *a corrupt Tree* cannot but *bring forth evil Fruit*) there is a *Fault or Corruption of the Nature of every Man, which naturally is engendered of the Offſpring of* Adam (*a*). This is called *the Old Man* (*b*), being that corrupted State of Nature we derive from the old or firſt *Adam*, (contrary to *the new Man* (*c*), that State of Regeneration or Grace, wherein we are placed by Faith in *Chriſt*, the ſecond or new *Adam*.) Hence our rational Part is borne down and enſlaved by the ſenſible; not only our Bodies are decaying, but alſo *the Fleſh luſteth againſt the Spirit*: We derive from our Firſt Parents the Seeds and Principles of natural Corruption; and this *Experience* frequently teaches us, that the moral Inclinations of Parents, as well as their depraved Conſtitutions, are propagated to their Children; and when it is otherwiſe, as that vicious Parents have virtuous Children, that is, becauſe the Inclinations, being vicious in either, are ſubdued by the Aſſiſtance of the Grace and Spirit of God; ſo that in general our Judgments are prone to Error, and our Affections depraved: We all ſadly experience a Proneneſs to act againſt Reaſon and ſound Principles, and a ſtrong Biaſs towards Evil: So much do we partake of the Bitterneſs and Impurity of the Fountain from which

(*a*) *The Ninth Article of the Church.* (*b*) *Eph.* iv. 22. (*c*) *Ver.* 24.

we ſpring *(a)*: Which general Corruption of our Nature is often mentioned in the Holy Scriptures *(b)*.

This Stain or Pollution of the Soul by Sin, being contrary to *Righteouſneſs and true Holineſs*, cannot but be offenſive to God; the Conſequence whereof is our being born *the Children of Wrath*, or ſubject to the Wrath of God, without being cleanſed by *Chriſt*'s Blood in the *Laver of Regeneration*, by the Sacrament of Baptiſm. As for the *immaculate Conception* of our bleſſed Lord *Jeſus Chriſt*, we are to remember, that although he received the Subſtance of his human Body from the Virgin *Mary*, *(c)* yet he received his Life and Formation, which alone are capable of a mortal or moral Contagion, from the immediate Power of God, from which nothing that is impure can come; therefore, though our Saviour be the Offspring of *Adam*, according to his human Nature, yet he is not the ſinful and polluted Offspring.

The Devil prevailed on our Firſt Parents by a downright Lye; for whereas God had threatened that they ſhould die, or become mortal upon their eating the forbidden Fruit, the Devil aſſured them on the contrary; *Ye ſhall not ſurely die (d)*. Hence *Chriſt* ſaid of him, that he was *a Lyar, and the Father of it (e)*. So that all Lyars are the very Children of the Devil, and do the Works of the Devil.

As to the Curſe on the Serpent, mentioned in this Hiſtory *(f)*, *Thou art curſed above all Cattle; upon*

(a) Melanchthon Apol. ſive corpus Doctrinæ Chriſtianæ. De Peccato originis. *Quod omnes peccaverunt*, Rom. v. 12. Hebraica Phraſis eſt, *i. e.* rei ſunt, & habent peccatum, rem malam & damnatam.——Quod eſt peccatum in ipſâ naturâ hominis propagatum. *(b)* *As Gen.* vi 5. *Jer.* xvii. 9. *Gal.* v. 17. *Eph.* iv. 22. *(c)* *See Ch.* iii. *Obſ.* 3. *Note* (*a*) de ovulo humano. *(d)* *Gen.* iii. 4. *(e)* *John* viii. 44. *(f)* *Gen.* iii. 14.

upon thy Belly ſhalt thou go; though he was only the Inſtrument by which the Devil acted, and had neither Will nor Underſtanding to offend, we are to conſider, that as the Ox which ſhould gore a Man, was ordered to be ſtoned (*a*), to ſhew the Value which God ſet on Man's Life, and to ſecure it, (the Owner being obliged hereby to take Care to prevent it, or loſe his Beaſt;) ſo the Serpent was curſed by God, (who being the ſovereign Lord of all his Creatures, might do with them as he pleaſed,) to ſhew the Foulneſs of Sin, and to excite Sinners to Repentance, and deter Men from the Commiſſion of Sin, when they behold a Creature which was but the Inſtrument ſo debaſed; and there was no more Injuſtice in changing the Form of the Serpent for Man's ſake, than in ſuffering other Creatures to be ſlain for his Food; eſpecially ſince they were made by God for the Uſe of Man, in one Kind or other.

What follows (*b*), *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel*, contains the firſt Eſtabliſhment of the Covenant of Grace, or of the Goſpel, which was afterwards renewed with *Abraham* (*c*), (although this Paſſage is not particularly applied to *Chriſt* in the New Teſtament, yet he is therein ſaid to be promiſed to *Abraham* under the Term of the *Seed*) (*d*). Here we read the gracious Promiſe of *Chriſt*'s Deliverance of the Church, and the Malice and Deſtiny of the Devil, under the Repreſentation of the Enmity between the Seed or Offſpring of the Woman, (that is, ſome one of Mankind,) and the Seed or Kind of Serpents. Man is able to reach

(*a*) *Exod.* xxi. 28. (*b*) *Gen.* iii. 15. (*c*) *Gen.* xii. 3. (*d*) *Gal.* iiii. 16.

the Serpent's *Head* where a Blow is deadly; but the Serpent can only ſeize on Man by the *Heel*. Thus the true Seed of the Woman, *Jeſus Chriſt*, (ſo called becauſe he took on him our Nature from the Virgin *Mary*, one of the Seed or Offſpring of *Eve*,) was to *bruiſe the Serpent's Head*, that is, deſtroy the Work and Power of the Devil, who was the Author of Sin, and Death and Miſery; whereas the Serpent, the Devil, could only *bruiſe his Heel*, by his Inſtruments proſecute and crucify him, and alſo, as far as he can, proſecute the Members of his Church.

Here it may be proper, for the preſent, to remark briefly, that this promiſed *Seed* was afterwards called the *Meſſiah*, or *Chriſt*. *Meſſiah* is *Hebrew*, and *Chriſt* is *Greek* (*a*), and both ſignify the ſame Thing, and that is, *Anointed*. The Anointing of Things or Perſons with Oil was an antient Rite of Conſecration, or dedicating them to a peculiar and ſacred Uſe (*b*). Hence our Lord, being that promiſed *Seed*, and ordained by the Father to be the Saviour of Mankind, and for that Purpoſe being *anointed* not with material Oil, but with the Holy Spirit (*c*), was called the *Meſſiah*, that is, the *Anointed*, or *Chriſt* (*d*): And therefore *Andrew* told his Brother, *We have found the Meſſiah, which is, being interpreted, the* Chriſt (*e*).

Here

(*a*) *The* Latines, *being Strangers to the* Jewiſh *Cuſtoms, called him* Chreſtus, *and the Chriſtians* Chreſtiani. Suetonius, *in* Vitâ Claudii, *Chap.* 25. Tertul. adverſus Gentes. *See Biſhop* Pearſon on the ſecond Article of the Creed, *Jeſus Chriſt*, *p.* 79. (*b*) *Gen.* xxviii. 18. *Lev.* viii. 11. *Exod.* xxx. 30. (*c*) *Acts* x. 38. (*d*) *Dan.* ix. 26. (*e*) *John* i. 41. Note, *the Word* Meſſiah, *with an* h, *is nearer to the* Hebrew; *and* Meſſias, *with an* s, *is ſuitable to the* Greek *Pronunciation. In theſe Papers the former is choſen.*

Here alſo we may farther remark, that the ſending into the World this *Seed*, or this *Meſſiah*, (or *Chriſt*,) was the grand Deſign of God from the Beginning; and accordingly he was ſome Way or other, by Degrees, diſcovered to the World; as God, in his unſearchable Wiſdom, had determined ſhould be done, ſo far as was moſt ſuitable to every Age thereof. It was ſufficient for *Adam* to be aſſured he ſhould come from ſome one of the Seed of *Eve*; but *Abraham* was to be farther encouraged in the Expectancy of his proceeding from one of his own particular Family: And *Jacob* had an Account given him concerning the Seaſon of his Appearance. Farther, he was to be *repreſented* by the moſt eminent Perſons recorded in Scripture. Thus the New Teſtament informs us, that *Chriſt* is *the ſecond Adam (a)*, and *a Prieſt after the Order of* Melchiſedeck *(b)*, *faithful as* Moſes *(c)*, with more the like. He was alſo *typified* or *ſhadowed* in the Rites and Ceremonies of the *Jewiſh* Religion, *foretold* by the antient Prophets, and more and more gradually diſcovered: Nay, the very Body of the Children of *Iſrael*, their Deliverances, (eſpecially out of *Egypt*,) their Land of *Canaan*, and all the Privileges appropriated to their Nation, do in a more eminent Manner repreſent, or appertain to the Bleſſings and Benefits procured by this *Meſſiah*, and belonging to his Church, the *heavenly Jeruſalem*, as being what the infinite Wiſdom, and Power, and Goodneſs of God deſigned to effect, when the *Fulneſs of Time* ſhould come; as we ſhall afterwards ſee more particularly *(d)*.

(a) 1 *Cor.* xv. 45. *(b) Heb.* v. *(c) Heb.* iii. *(d) In the Reaſons aſſigned for the Ceremonial Ordinances, and in the firſt general Remark on the Goſpels.*

In the mean Time, the Reader is adviſed to bear in his Mind theſe two laſt Remarks all along in reading the Holy Scriptures.

Laſtly, Whereas (*a*) *Adam* is threatened with the Ground's *bringing forth Thorns and Thiſtles*, we are not to think thoſe to be a new Species or Kind of Plants, but rather that they ſhould more abound for the Increaſe of Man's Labour by the Sweat of his Brow.

CHAP. V.

From Cain *and* Abel's *Birth to God's Covenant with* Abraham.

Gen. iv. WE read of *Cain* and *Abel*'s Birth, who were the firſt Offspring of Mankind. It is obſervable, that when *Eve* had brought forth *Cain*, ſhe ſaid (*b*), *I have gotten a Man from the Lord*; by which ſhe might hope for, and mean the *Meſſiah*, or the promiſed Seed above-mentioned (*c*). Many, with good Reaſon, apprehend that the impatient Longing for Children, ſo often mentioned in the Hiſtory of the firſt Ages of the World, proceeded from the eager Deſire of being a Mother to the promiſed Seed, the *Meſſiah*; particularly, that this was the Reaſon of *Sarah*'s giving her Maid *Hagar* unto *Abraham* to *go in unto her* (*d*), before ſhe had a Child of her own; and of *Rachel* and *Leah*

(*a*) *Gen.* iii. 17, 18. (*b*) *Verſe* 1. (*c*) *Chap.* iii. 15. (*d*) *Gen.* xvi. 2.

Leah giving each their Maid unto their Husband *Jacob (a)*, ſince the Children which were born of a Bondſlave, were reckoned as the Children of the Miſtreſs, whoſe the Bondſlave was.

In the next Place *(b)*, we have the Account of *Cain* and *Abel*'s *Offering*; of God's Acceptance of *Abel*, who offered *by Faith (c)*, with a pious Mind, and ſuch a Senſe of God and his Favour, that he brought *the Firſtlings of his Flock, and the Fat thereof*, that is, the firſt and beſt of the Kind, which it does not appear that *Cain* did. It may be alſo ſaid, that *Abel*, who underſtood the Promiſe of the *Meſſiah*, offered *by Faith*, or in Teſtimony of his Belief of that future perfect Oblation of his: And God's Expoſtulation with *Cain*, *(d) If thou doſt not well, Sin lieth at the Door*, ſeems to intimate the Want of moral Righteouſneſs in him. God is ſaid to *have Reſpect unto* Abel's *Offering*, though he rejected *Cain*'s *(e)*, which Reſpect might be ſhewn by ſome Ray or Stream of Light ſhining upon it from his *Glory*, or *Shechinah* before-mentioned; or by conſuming *Abel*'s Sacrifice by Fire from Heaven; for in that Manner it pleaſed God oftentimes to give Evidence of his favourable Acceptance of the Offerings of his Servants *(f)*. Hence, what we tranſlate, *(g) Accept thy Burnt Sacrifice*, is in *Hebrew*, *Let him reduce it into Aſhes*.

Next we read *(h)* of *Abel*'s Murder, and *Cain*'s Offſpring, and of the Piety of *Seth*'s Poſterity; who *began to call upon the Name of the Lord (i)*, that is, in ſome peculiar and ſolemn Manner not uſed before; or as others, *called themſelves by the Name of*

(a) *Gen.* xxx. *(b)* *Gen.* iv. 3. *(c)* *Heb.* xi. 4. *(d)* *Gen.* iv. 7. *(e)* *Gen.* iv. 4. *(f)* *Gen.* xv. 17. *Lev.* ix. 24. 1 *Kings* xviii. 38. 1 *Chron.* xxi. 26. *(g)* *Pſalm* xx. *(h)* *Verſe* 8. *(i)* *Verſe* 26.

the Lord, to diſtinguiſh themſelves from the profane and ungodly Poſterity of *Cain:* Hence that holy Offſpring of *Seth* are called *the Sons of God (a)*.

Eve was *the Mother of all Living (b)*, that is, all Mankind deſcended from *Adam* and her: It is ſaid, indeed, that *Cain* was afraid leſt any who met him ſhould kill him, that he dwelt in the Land of *Nod*, and had a Wife, and built a City: Which ſuppoſes a great Number of People then in the World; which might well be, and all deſcend from *Adam* and *Eve*; for *Adam* was an hundred and thirty Years old when *Seth* was born *(c)*, and *Seth* was given them by God inſtead of *Abel*, whom *Cain* ſlew *(d)*; and therefore moſt likely he was born ſoon after the Murder was committed: Whence *Adam* muſt be allowed to be an hundred and thirty Years of Age, when *Cain* fled and built this City: In which Time he had doubtleſs a great many Sons and Daughters, which are not mentioned; and his Offſpring might well be increaſed to a great Number, eſpecially when we conſider that the firſt People were more than ordinarily fruitful, according to the divine Benediction, and *multiplied and replenished the Earth (e)*. Again, it was not the Deſign of *Moſes*, to give us a particular Account of the whole Race of Mankind deſcended from *Adam*; of whom he ſays in general *(f)*, that he *begat Sons and Daughters*; but only of thoſe Perſons, who were moſt remarkable, and whoſe Story was neceſſary to be known for the underſtanding of the Succeſſion to *Abraham*.

Gen. v. contains an Account of the Poſterity of *Adam* by his Son *Seth*, *Cain* and his Offſpring are not

(a) *Chap.* vi. 2. (b) *Gen.* iii. 20. (c) *Gen.* v. 3.
(d) *Gen.* iv. 25. (e) *Gen.* i. 28. (f) *Gen.* v. 4.

not there mentioned, as being a wicked and ungodly Generation of Men, and who all periſhed in the Flood; but *Seth* and his Poſterity, who were the holy Seed, and from whence *Noah*, and *Abraham*, and the *Meſſiah* were derived: And therefore the Genealogy here ſet down, ſhews the lineal Deſcent of *Jeſus Chriſt* the *Meſſiah*, according to the Fleſh, from *Adam* to *Noah*. Theſe here mentioned, *viz.* *Seth*, *Enos*, &c. were the *Patriarchs* before the Flood (*a*). The *Patriarchs* after the Flood were, *Abraham*, *Iſaac*, and *Jacob*, with his twelve Sons; theſe laſt are in particular called, *the twelve Patriarchs* (*b*).

Gen. vi. 1. *to* 12. we read, that ſuch was the Corruption of Mankind, as to occaſion a Diſtinction between thoſe who kept to the true Religion, and were called *the Sons*, or Children *of God*; and thoſe who deſerted it, or the Children of Men. Some of the Sons of God, that is, the holy Poſterity of *Seth* (*c*), by degrees began to intermarry with *the Daughters of Men*, or the irreligious Poſterity of *Cain*: The ſad Conſequence whereof, was the Commiſſion of ſuch provoking Sins, as cauſed God to bring a Flood upon the whole Earth; yet not till after an hundred and twenty Years Warning; in which Time the Ark was preparing, to preſerve *Noah* and his Family, and two of every Sort of Creatures (*d*).

We are not to ſuppoſe that all Things mentioned from the Beginning of *Geneſis* to the ſixth Chapter, were effected ſoon after each other, becauſe they immediately ſucceed in the Story: There was a long Interval of Time between ſome of them; for this

(*a*) *The Word* Patriarch *ſignifies, chief Father of a Tribe or* Family. (*b*) *Acts* vii. 8, 9. *Heb.* vii. 4. (*c*) *See Chap.* iv. 26. *the marginal Reading, and Deut.* xiv. 1. (*d*) 1 *Pet.* iii. 20

this Part of the Bible contains all we know of the Hiſtory of the World, for above ſixteen hundred Years.

Gen. vi. 13. and *Chap.* vii, viii, ix, we read of the ſad Effects of Sin in the Hiſtory of the Flood; wherewith not only one Part, but the whole Earth was covered, as appears (*a*); as alſo of the Preſervation of the ſeveral Creatures, and particularly of Mankind: We have here alſo an Account how the World was again repleniſhed. It is fruitleſs to enquire how the Waters could cover the whole Earth, any farther than by the ſame Power of God who made all Things; for the Ground of our Belief thereof is not founded upon any natural Cauſes, which we can aſſign; but we believe it, becauſe *Moſes* has informed us of it, who was divinely inſpired.

Here we may obſerve, *Firſt*, Concerning *clean Beaſts* (*b*), that, as the Diſtinction of clean and unclean Beaſts was made by the Law of *Moſes*; ſo this was written for thoſe who underſtood the Law and the Expreſſion. Some think, that as at firſt God might give People Direction for ſacrificing, (of which before;) ſo he might alſo direct what Beaſts were fit for ſacrificing, that is, *clean*; and what were not, or *unclean*; which *Noah*, as a Prophet, could diſcern (*c*). *Secondly*, That God was pleaſed to preſerve ſome living Witneſſes of the World's being deſtroyed by a Flood of Water, that the Memory of ſuch an Inſtance of God's Juſtice, Power,

(*a*) *Gen.* vii. 19. *compared with* 2 *Pet.* ii. 5. *and* iii. 6. (*b*) *Chap.* vii. 2. (*c*) Aliter Grotius. Aut immunda intelligi debent ea quæ Hominum victus naturaliter defugit, quæ profana dixit Tacitus Hiſtoriarum 6. niſi malis accipere, quæ herbis aluntur; immunda, qua aliis paſcuntur animalibus. De Verit. R. Chriſtianæ, *Lib.* v. *Sect.* 9. Annotat.

Power, and Hatred of Sin might be preſerved to ſucceeding Generations. *Thirdly*, That it is no Security to ungodly Perſons, that there are great Numbers of them: And therefore none ought to encourage themſelves in Wickedneſs, becauſe there are ſo many like themſelves; but rather for that Cauſe, they ought to be ſo much the more apprehenſive of ſpeedy and dreadful Judgments: For becauſe *all Fleſh had corrupted themſelves*, becauſe of the Greatneſs of their Number, they were ſo much the nearer to their Deſtruction. *Fourthly*, That the Love and Goodneſs of God is manifeſt, in that He was pleaſed to renew the Promiſe made at the Beginning of the Subjection of the Creatures to Man; and to give them for his Nouriſhment; and not only (as before) *the green Herb*, but alſo living Creatures *(a)*; and farther, to ſecure Mankind from all Fears of a Deluge any more for ever, promiſing for the future, that there ſhould not *any more be a Flood to deſtroy the Earth*; and making the *Rainbow* to be a viſible Token of his Covenant between Himſelf and all Fleſh *(b)*, *&c.* Although the Rainbow is occaſioned by a Reflexion of the Rays of the Sun, from a hollow Cloud, or falling Drops of Rain; yet ſince every Cloud is not fitly diſpoſed to bring forth a Rainbow, we know not if there were any ſuch before the Flood: It is ſufficient, that for the future it was to be a Sign of God's Covenant. *Fifthly*, The *Ark* was a Type and Figure of the Church of *Chriſt*, as *Noah* and his Family were of the Members thereof: Whoſe Preſervation in the Flood alſo prefigured our Redemption by *the Laver of Regeneration*, or Baptiſm, as St. *Peter* explains it *(c)*, *The like Figure whereunto, even Baptiſm, doth now ſave us.* *Sixthly*, From hence forward

(*a*) *Gen.* ix. 2, 3. (*b*) *Gen.* ix. 11. (*c*) 1 *Pet.* iii. 20, 21.

ward it pleaſed God to cut ſhort the Life of Man, about half what it was before; and in the next Age afterwards, Man's Life was again reduced to a much ſhorter Space.

Gen. x. gives us an Account of the numerous Offspring of *Shem*, *Ham*, and *Japhet*, the three Sons of *Noah:* By whom, and their Poſterity, in ſucceſſive Ages, and by degrees more and more, the Earth was *repleniſhed*, or the ſeveral Parts of the World inhabited. Of which three Sons, though they are reckoned in the Order mentioned (*a*); yet *Ham* was the younger (*b*), and *Japhet* the elder (*c*), but God preferred *Shem*, as he afterwards did *Jacob*, who was younger than *Eſau*,

They had a Pattern from the Ark, for making Veſſels to ſail on the Waters, whereby *the Iſles of the Gentiles were divided in their Lands* (*d*), no doubt thoſe Iſles at the firſt which were neareſt, and afterwards thoſe more remote. By *Iſles* in the *Jewiſh* Language, (*e*) are meant not only ſuch Places as we ſtrictly call *Iſles*, being on all Sides ſurrounded by the Sea; but any Countries which cannot be come at but by Sea, or which are *beyond the Sea* (*f*). And although *America* be at a greater Diſtance from the reſt, there might be ſome Paſſages, eſpecially Northwards, which opened a nearer Courſe to ſome Part of that Country, which have not been as yet diſcovered by latter Ages: Beſides, the Cuſtoms that modern Travellers obſerve amongſt the *American* People, agreeable to other Nations, is an Argument that all at the firſt were derived from the ſame Stock; ſuch as, offering Sacrifice to expiate Sins, ſolemn Marriage, *&c.* which Conformity could not proceed

(*a*) *Gen.* v. 32. *and elſewhere.* (*b*) *Gen.* ix. 22, 24.
(*c*) *Chap.* x. 21. (*d*) *Gen.* x. 5. (*e*) Mede, *Diſc.* 49.
(*f*) *Jer.* xxv. 22.

proceed from the Reaſon itſelf of ſacrificing, as a proper and natural Means of Expiation, (as hath been obſerved before;) nor from any natural Notions common to all Mankind; but from a general Tradition, derived down from ſome common Parents.

A Perſon (*a*) who lately made a Voyage to the *South Sea*, gives the following Account: "There "are many Opinions about the Peopling of *Ameri-* "*ca*; but the moſt reaſonable to me is, that it was "peopled from *Tartary*, by way of the North-Pole; "where they ſuppoſe it to join with ſome Part of "*Aſia*. This I think very probable, becauſe the "*Spaniards*, who come yearly hither from *Manila* "or *Luconia*, one of the *Philipine* Iſlands in the "*Eaſt Indies*, are forced to keep in a high Latitude, "for the Benefit of weſterly Winds, and have of- "ten ſounded, finding Ground in Lat. 42. N. in "ſeveral Places of the Ocean, betwixt the *Eaſt-* "*Indies* and *America*; which makes me conclude, "that there muſt be more Land, *&c*". So that no one can properly object againſt the Peopling of *America* by the Deſcendants of *Noah*, unleſs he could give an exact Deſcription of the Limits of *North America*, and ſet forth all its Borders.

The Objection concerning different Species of Beaſts, and other living Creatures, being found in *America*, which are not known in other Parts, is of no Weight, ſince we alſo find divers Animals peculiar to ſome Countries, which are not in others on the ſame Continent, as Elephants, *&c.*

As for the *Negroes*, or *Blacks* which are in *Egypt*, and other Parts of *Africa* (*b*), it is evident that theſe Countries were peopled by ſome of the Deſcendants of *Ham* or *Cham*, one of the Sons of *Noah*;

(*a*) *Captain* Woodes Rogers Cruiſing Voyage, An. 1712. P. 324. (*b*) Grotius, Aliiq; *in Gen.* x. 6.

Noah; becauſe it is ſaid (*a*), that *Jacob* ſojourned *in the Land of* Ham, which means *Egypt*, whither *Jacob* and his Family went from *Canaan*. Again, the very Name of *Egypt*, in *Hebrew*, is *Mizraim*, from *Mizraim*, one of the Sons of *Ham*, by whom and his Deſcendants *Egypt* was at firſt planted. From the Pſalmiſt's calling *Egypt* the *Land of* Ham, it ſeems probable that *Ham* went thither himſelf, and there ſettled with his Son *Mizraim*. Some have obſerved that the Denomination of the Word *Ham* or *Cham*, imports, that the *Blacks* deſcended from him; for the *Hebrew Cham* ſignifies hot, and *Chum* black or ſun-burnt, from *Chamam* to be hot: From which they conceive, that as the People of *Africa* were originally deſcended from *Cham*, ſo that their Colour was always the ſame. And it has been obſerved, that there are many *Negroes* in *Lisbon*, as black as in *Africa*, though their Progenitors had been tranſported into *Portugal* many Years ago: So that the different Qualities of the Air and Climate are not the Cauſe of the Alteration of Colour (*b*).

Gen. xi. 1. *to* 10. we read the Deſign of Building an exceeding high Tower to preſerve *a Name* (*c*), that the Builders might be famous and renowned among Poſterity; and how God prevented it, by confounding their Language; which came to paſs ſomewhat above one hundred Years after the Flood. This Confuſion of Tongues did not only ſerve to prevent the Building of *Babel*, but was a ready Way to people the Earth, by diſperſing Mankind; which was done in an orderly Manner, *every one after*

(*a*) *Pſalm* cv. 23, 27. (*b*) Lahontan's View of North-America, *Vol.* I. *Letter* 23. *p.* 190. (*c*) *Which being the Cauſe aſſigned by* Moſes, *it ſeems needleſs to enquire after other Motives. See* Ainſworth *and* Patrick in loc.

ter his Tongue, after their Families, in their Nations (a). By this Expreſſion it appears, that Families are Parts of a Nation, for the Families were *in* their Nations; and a Nation is an Offspring that containeth many Families.

The *Nations*, that is, the Heads of Nations or Tribes, were ſixteen, *viz.* ſeven of the Deſcendants of *Japhet (b)*, four of *Ham (c)*, and five of *Shem (d)*. The *Families* were the Deſcendants of each of theſe ſixteen aforementioned. God ſo ordered them to ſpeak with divers Tongues, that their Tongues alſo were ordered after their Families in their Nations.

This, by the way, ſuggeſts a farther Thought, concerning the *Blacks* being the Offspring of *Adam* and *Noah*, as well as others, notwithſtanding their different Colour: For why might not God give to *Ham* and his Poſterity a different Colour from the reſt of *Noah*'s Children, to make ſome the more agreeable to ſuch of their own Likeneſs, when they were all to be ſcattered abroad; and to render them the more inclined to ſort themſelves in different Companies, for the better peopling of the World, as well as to oblige them to it by the different Languages, which he gave them for that Purpoſe? And although the *Blacks* generally differ from others, not only in Colour, but in other Reſpects, eſpecially their Hair and Lips; yet that is no more an Objection, than the Variety of Features, ſo remarkable in ſome particular Families of the ſame Country in *Europe*.

The Leſſer *Aſia* and *Europe* were planted by the ſeven Deſcendants of *Japhet*: *Syria*, *America*, *Meſopotamia*, *Aſſyria*, *Media*, *Perſia*, and *India*, by the five

(a) *As it is Chap.* x. 5. (b) *Gen.* x. 2. (c) *Verſe* 6. (d) *Verſe* 22.

five Deſcendants of *Shem*: *Africa*, *Egypt*, *Ethiopia*, *Canaan*, and *Arabia*, by the four Deſcendants of *Ham* (*a*). But ſince the Number of Mankind was but comparatively ſmall (*b*), it is not likely that they took the whole World into the firſt Diviſion or Plantation, which doubtleſs was effected within a reaſonable Compaſs; the reſt being planted by degrees, from Colonies of the reſpective Nations.

Nimrod, of the Poſterity of *Ham*, being at firſt *a mighty Hunter*, probably of Wild Beaſts which were offenſive, and thence growing expert in Weapons, and having gotten a Company, and being a Man of a forward, ambitious, and violent Temper, invaded Part of the Country of *Shem*, built *Babel* or *Babylon*, and extended his Conqueſts in *Meſopotamia*; and became the Founder of the firſt or *Aſſyrian* Monarchy (*c*).

CHAP. VI.

From God's Covenant with Abraham, *to the Renewing of it with* Iſaac *and* Jacob.

Gen. xi. 10. TO the End of that Chapter. We have here a particular Account of that Branch of *Noah*'s Family, from which *Abraham* ſprung. One of *Noah*'s Sons (named *Shem*) had five Sons, *viz.* *Elam*, *Aſſar*, *Arphaxad*, *Lud*, and *Aram*:

(*a*) Mede, *B.* 1. *Diſc.* 49. *Dr.* Wells's *Firſt Vol. of the* Old Teſtament, *Chap.* 3.
(*b*) *About ſeven thouſand, as hath been computed, from Gen.* x.
(*c*) *Gen.* x. 9.

Aram: Now whereas *Abraham* deſcended from *Arphaxad*, therefore *Moſes* gives us ſo particular an Account of that Line, in this Chapter, becauſe *Abraham* was that Perſon, from whom the *Iſraelites* deſcended, concerning whom it was *Moſes*'s principal Purpoſe to write; foraſmuch as the Deſcendants of *Abraham* were, ſtrictly ſpeaking, the only Church of God, that we know of, till *Chriſt* came into the World. There are indeed ſome other Perſons mentioned in Scripture, as pious and religious; ſuch as *Melchiſedeck* and *Job*, (whom one of the Antients (*a*) accounted to be as a Prelude to the Calling of the *Gentiles*, and to the Admiſſion of them to be the Members of the Church of God, under the Meſſiah) but the Poſterity of *Abraham*, by his Son *Iſaac*, are repreſented as the peculiar People of God, and properly the ordinary Members of his Church.

It pleaſed God to chuſe one particular Family; *Firſt*, The better to preſerve the pure Religion. *Secondly*, that from thence the promiſed Seed, the *Meſſiah*, ſhould come: Hence that Family was to be diſtinguiſhed from all others, the better to preſerve them from Idolatry, and that it might appear more evidently whence the *Meſſiah* proceeded: And this is the People, whoſe Hiſtory we have in the reſt of the Old Teſtament. And therefore *Moſes*, having declared in ſhort the Hiſtory of the Creation, and the Condition of Mankind at the Beginning, having alſo diſcourſed of the Flood, and the Family of *Noah*, who were preſerved to repleniſh the Earth, and alſo having reckoned up *Noah*'s Offspring, and eſpecially as to what concerned *Abraham*; now he comes to treat more particularly of the *Iſraelites*, who deſcended from *Abraham*.

(*a*) S. Auguſtin de Civ. Dei. *Lib.* xviii. *Chap.* 27.

This ſacred Hiſtory begins the next Chapter, *Gen.* xii. and ſo on; where we read, how God choſe *Abraham* and his Poſterity, to be his People: *Abraham* begat *Iſaac*, and *Iſaac* had two Sons, *Eſau* and *Jacob*: This *Jacob* was the Father of Twelve Sons, whoſe numerous Poſterity made up the People of *Iſrael*, afterwards called *Iſraelites*, and then *Jews*.

The Holy Scripture gives us the Hiſtory of theſe in Order; *Firſt*, Of *Abraham*, the Founder of the Family; *then*, of his Son *Iſaac*; and *laſtly*, of his Grandſon *Jacob*, with his Poſterity. So firſt (*a*) we have the Hiſtory of *Abraham*, to whom God appeared in *Meſopotamia*, and made him a ſolemn Promiſe, which He after renewed; That he ſhould have a numerous Offſpring, which God himſelf would particularly bleſs, and make great, and give the Land of *Canaan* to, *from the River of* Egypt, *to the great River, the River* Euphrates (*b*); not that any more than the Land of *Canaan*, properly ſo called, ſhould be their *Poſſeſſion* (*c*), but that they ſhould have *Dominion* over the reſt: So Solomon *reigned over all the Kingdoms, from the River, unto the Land of the* Philiſtines, *and unto the Border of* Egypt (*d*). And to prove *Abraham*'s Faith, God commanded him to get out from his Kindred and Father's Houſe, (which had been infected with Idolatry, from which he, with his Family, was to be preſerved,) (*e*) and to leave his own Country *Meſopotamia*, and go to *Canaan*, (which was four hundred Miles Weſtward diſtant (*f*) from him) as it were, to take Poſſeſſion of it, in the Behalf of his Poſterity.

(*a*) *Gen.* xii. *to Chap.* xxv. 8. (*b*) *As it is Gen.* xv. 18. (*c*) *Gen.* xvii. 8 (*d*) 1 *Kings* iv. 21. (*e*) *Joſh.* xxiv. 2. (*f*) Munſter. in *Gen.* xxxv. 26.

Poſterity. *Abraham*, on his Part, was to *walk before God* (*a*), to go on to pleaſe Him, and *be perfect*, or ſincere, or upright. It pleaſed God in making ſuch a Promiſe to *Abraham*, and entring into Covenant with him, to condeſcend to the Manner of Men; who ſometimes, in their more ſolemn Covenants (*b*), uſed to divide a Beaſt ſacrificed, and to paſs between the Parts of it; as much as if they had ſaid, Let me be divided and cut in Pieces, if I violate this Covenant: In Compliance with this Cuſtom, it is conjectured, that the Divine Majeſty, repreſented by a Burning Lamp, *paſſed between the Pieces*, in making the Covenant with *Abraham* (*c*).

Nor did God only promiſe *Abraham* thus far: But moreover, that in him *all the Families of the Earth ſhould be bleſſed* (*d*); or as it is farther, (*e*) *In thy Seed ſhall all the Nations of the Earth be bleſſed*, which is, that *Abraham* ſhould be the *ſpiritual Father* of all the Families or Members of God's Church; and that God did enter into an everlaſting Covenant with them, in and by him; and to this Purpoſe, that *Chriſt* or *Meſſiah*, the Saviour of the World, (promiſed at the Beginning (*f*), under the Term of *the Seed of the Woman*) ſhould, according to the Fleſh, proceed from his Offspring: So that in that Seed of his, all Nations ſhould be bleſſed; the *Jews* his natural Children, and the *Gentiles* his ſpiritual ones: And this is confirmed under the New Teſtament (*g*). And farther, the Covenant God was

(*a*) *Gen.* xvii. 1. (*b*) *Jer.* xxxiv. 18. (*c*) *Gen.* xv. 9, 10, 17. *See Mr.* Mede, *Book* II *Chap.* vii. *But others underſtand, that the Burning Lamp, paſſing between the Pieces, conſumed them in Token of God's Acceptance.* Chryſoſt. and Patrick, in loc. (*d*) *Gen.* xii. 3. (*e*) *Gen.* xxii 18. (*f*) *Gen.* iii. 15. (*g*) *See Rom.* iv. 11, &c. *Gal.* iii, 7, 8, 16, 17, 28, 29.

pleaſed to enter into with *Abraham* and his Poſterity, *to be a God* unto him and them (*a*), imported, in the ſpiritual Senſe, a Promiſe of eternal Life in Heaven: For as (*b*) *Chriſt* proves the Reſurrection in general, from (*c*) *I am the God of* Abraham, &c. ſo the Apoſtle explains it to mean a Reſurrection to Life eternal (*d*). *God is not aſhamed to be called their God, for he hath prepared for them a City*, that is in Heaven, which accordingly *Abraham looked for* (*e*).

Thus was God pleaſed to enter into Covenant with *Abraham*; and to confirm it, and ſupport his Hope therein, He changed his Name from *Abram*, which ſignifies *High Father*, to *Abraham*, which imports the *Father of a Multitude*; by adding one *Hebrew* Letter called *He*, (as our *H*,) being the firſt Letter of the Word *Hamon*, which in *Hebrew* ſignifies a Multitude (*f*); for, ſays God, *A Father of many Nations have I made thee* (*g*): As alſo for the ſame Reaſon *He* (or *H*) might be added to the Name of *Sarai* to make it *Sarah* (*h*). The Sign or Token, and Seal of this Covenant was *Circumciſion*, according to God's Appointment (*i*).

This *Circumciſion* was the cutting off the Foreſkin of the Member, which is the Inſtrument of Generation, of every Male that was the Offſpring of *Abraham:* In which Part of the Body, rather than any other, God might appoint the Mark of his Covenant to be made, that they might be denominated to be an *holy Seed*, conſecrated to Him from the Beginning: For ſince God covenanted with *Abraham* to multiply his *Seed*, and to bleſs all the Nations

(*a*) *Gen.* xvii. 7, 8. (*b*) *Matt.* xxii. 32. (*c*) *Exod.* iii. 6. (*d*) *Heb.* xi 16. (*e*) *Verſe* 10. (*f*) Ainſworth in *Gen.* xvii. 5. (*g*) *Gen.* xvii. 5. (*h*) *Verſe* 15, 16. (*i*) *Gen.* xvii. 9, &c.

Nations of the Earth in him, it was meet that the Seal of the Covenant ſhould be impreſſed on the very Inſtrument of Generation, that it might be ſuitable to the Nature and Intent of the Covenant, and the better renew the Remembrance of it. Another ſecondary Reaſon for Circumciſion, mentioned by one of the moſt judicious among the *Jewiſh* Rabbies *(a)*, is not unworthy our Notice; and that is, Its "being a common Sign of Unity "among the Poſterity of *Abraham*, and of Di"ſtinction from other People; ſo as they might "be known to be ſuch: Foraſmuch as a ſlight "marking of a Limb might be imitated, and ob"literated or healed up again; but not ſuch a one "as this; nor would any Perſon comply with it, "or with ſo painful a one, except on the Score of "Faith and Religion." This Inſtitution of *Circumciſion* afterwards was made Part of *Moſes*'s Law: Upon which the *Jews* did always much value themſelves, that they, of all Nations, ſhould have on their Bodies the Token or Seal of the Covenant, which God himſelf made with their Forefathers: So they accounted it their glorious and peculiar Privilege, and the chief Ground of their Dependance on God's Favour: Upon which they eſteemed Circumciſion more than all the other Rites and Orders of the Ceremonial Law; and the Term *Uncircumciſed* was the higheſt Reproach, as with us an Heathen or Infidel *(b)*. As for Strangers admitted among them, (as Proſelytes, of which hereafter) their Males alſo were to be circumciſed, and ſo they were accounted the adopted Children of *Abraham (c)*.

(*a*) Maimon. Mor. Nevoch. Pars iii. *Chap.* 49. (*b*) *Judges* xiv. 3. (*c*) *Gen.* xvii. 12, 13. *Exod.* xii. 48.

This Circumciſion was to continue till *Chriſt* came, and then to ceaſe; becauſe it was a Sign or Token of both the Parts of the Covenant God made with *Abraham*, viz. *Firſt*, That the promiſed Seed, the *Meſſiah*, ſhould (as Man) proceed from his Loins; but when the Covenant was made good, and *Chriſt* the promiſed Seed was come, there was no Reaſon for the Continuance of the Sign of it. *Secondly*, Circumciſion was alſo a Sign of the other Part of the Covenant God made with *Abraham*, That He would be a God to Him and his Poſterity, or they ſhould be his peculiar Church and People; but in *Chriſt*, the *Gentiles*, as well as the *Jews*, were (*a*) to be Members of God's Church, (as hath been obſerved before:) And the Promiſe of this (*b*), was made before *Abraham* was circumciſed, as the Apoſtle remarks (*c*). But the *Jews*, after *Chriſt*'s Appearance in the World, would not believe nor underſtand this, nor allow that any beſides *Abraham*'s Seed, or unleſs they were circumciſed, and made Proſelytes, ſhould be in Covenant with God: And ſo were much prejudiced againſt the Apoſtles, for preaching down the Ceremonial Law, and more eſpecially aboliſhing the Sacrament of Circumciſion. The careful Obſervation of this will render a great deal of the New Teſtament more eaſy to be underſtood, when we come to conſider that Part of the Holy Bible.

Thus far we ſee God's Kindneſs to *Abraham*, and the Covenant made with him, and Promiſe to him; of which Circumciſion was made a Token and Seal.

Not-

(*a*) Sed etiam veteres Hebræi in eâ fuerunt Sententiâ, quod tempore Meſſiæ, circumciſio ſpiritualiter, non carnaliter amplius, fieri debet. P. Fagius in *Deut.* x. 16. (*b*) *Gen.* xii. 3. (*c*) *Rom.* iv. 9, &c.

Notwithſtanding all this Favour God ſhewed to *Abraham*, yet he had many Afflictions, as we read in this Hiſtory, and ſeveral Trials of his Faith in God, and Obedience to his Will; for, beſides his entire Reſignation to God, and firm Dependance on Him, when he called him out of his own Country into *Canaan*, when he was ſeventy-five Years old (*a*), he was forced to leave his Abode by reaſon of a Famine, and go to ſojourn in *Egypt*; where he was in Danger of having his beloved Wife *Sarah* taken from him (*b*). The Inſtruction he gave his Wife, to ſay that ſhe was his *Siſter*, was no Lye; for ſhe was ſo *indeed*, as being *the Daughter of his Father* Terah, (who had, it ſeems, two Wives) but *not the Daughter of his own Mother*; and ſo his half Siſter by the Father's Side (*c*); and it was not eſteemed unlawful among the *Gentiles* to intermarry in ſuch Caſe (*d*). Again, there were Feuds and Diſquiets in his Family, which obliged him to diſmiſs *Iſhmael*, one of his Sons (*e*). But the ſoreſt Affliction, and moſt ſevere Trial was, when God commanded him (*f*), to ſlay and ſacrifice his only and beloved Son *Iſaac*, whom he had given to him in a miraculous Manner, to be the Heir of his great Eſtate, and (which was infinitely more) the Heir of the Promiſe which God had made, to eſtabliſh his Covenant with this very *Son* Iſaac, *for an everlaſting Covenant, and with his*

(*a*) *Gen.* xii. 4. (*b*) *Gen.* xii. 10, &c. *as again afterwards*, *Gen.* xx. 2, &c (*c*) *Gen.* xx. 12. (*d*) Grotius *in* Gen. xx. 12. *Others eſteem her to have been the Daughter of* Haran, Abraham's *Brother, and Grand-daughter to* Terah, *and ſo the Niece of* Abraham; *it being uſual with the* Hebrews *to call ſuch near Relations by the Name of* Siſter, *and Grand-child by the Name of* Daughter. Ainſworth. (*e*) *Gen.* xxi. 9, &c. (*f*) *Gen.* xxii. 2, &c.

Seed after him (*a*) ; and though he knew that God, who, contrary to the uſual Courſe of Nature, had bleſſed him with a Son, was able to raiſe him up even from the Dead (*b*), which he believed, tho' there had been no Example then, of any ſuch Reſurrection ; yet this was ſuch a Trial as might ſtagger the firmeſt Reſolution. Still he perſiſted in believing God, and diſcharging his Duty ; and God delivered him, and made good all his Promiſes.

Here we may learn a religious Behaviour, *viz.* to endeavour to intitle ourſelves to God's Favour, by doing our Duty, and ſubmitting to his Will ; and then relying on his gracious Promiſes, which in their proper Seaſon, and in God's own Way, ſhall at length be all accompliſhed.

Farthermore, from this Hiſtory of *Abraham*'s attempting to ſlay and ſacrifice his Son, we are not to conclude that a Parent has an Authority and Power over the Life of his Child, or that *Abraham* was unnaturally cruel towards his ; but that God, who is the ſovereign Lord of all his Creatures, may diſpoſe of them as He pleaſes : And for that Cauſe *Abraham* is juſtified in complying with the divine Appointment. In the next Place, we are here taught, that the *Prophets* (and ſuch were the ancient Patriarchs) were fully aſſuredof thoſe Things which God revealed or ſpake unto them ; which they believed as ſtrongly as Things of Senſe : For if *Abraham* had in the leaſt doubted, whether this were the Will of God, or no, he would never have conſented to a Thing which Nature abhorred ; nor, without the like Aſſurance afterwards, have diſmiſſed his Son, on his hearing a Voice, *Lay not thine Hand upon the Lad.* In like Manner we

(*a*) *Gen.* xvii. 19. (*b*) *Heb.* xi. 19.

we learn, what Aſſurance the Patriarchs, as Prophets, had of the Truth and Reality of what was revealed to them in the following Hiſtory of *Joſeph*, who was ſo convinced that God would bring up the *Iſraelites*, his Brethren, out of *Egypt*, that *he took an Oath of them*, to carry up his Bones with them from thence (*a*).

Abraham alſo was a lively Figure of the infinite Love of God to Mankind in *Chriſt Jeſus*; for as *Abraham*, in Obedience to Mankind, deſigned to ſlay and offer his only Son; ſo God the Father ſent his only Son to be ſlain and ſacrificed for us: And *Iſaac*'s carrying the Wood on his own Back, with which he was to be made a Burnt-Offering, was a Figure of *Chriſt*, who bare his Croſs (*b*). And farther, as God promiſed *Abraham*, that in his Seed all Families of the Earth ſhould be bleſſed (*c*), that is, that the Meſſiah ſhould proceed from him; ſo *he rejoiced to ſee* Chriſt's *Day, and he ſaw it, and was glad* (*d*). He ſaw it by the Eye of Faith, tho' afar off (*e*), and alſo in his Son *Iſaac*, who was a Type or Figure of him.

In *Abraham*'s Time two remarkable Things occurred, not yet mentioned; the firſt concerning his Kinſman *Lot*, whom he had brought along with him, when he came out of *Meſopotamia* (*f*), and who, by reaſon of the Increaſe of both their Stocks of Cattle, and the Contention of their Herdſmen, was parted from him, and abode near *Sodom*. It ſo happened, that ſome neighbouring Princes at that Time warred againſt the King of *Sodom*, took it, and alſo carried away *Lot* among the reſt, and all his Subſtance; whom *Abraham*, with his Family, Servants, and other Aſſiſtance, reſcued; and having

(*a*) *Gen.* l. 24, 25. (*b*) *John* xix. 17. (*c*) *Gen.* xii. 3. (*d*) *John* viii. 56. (*e*) *Heb.* xi. 13. (*f*) *Gen.* xii. 4.

ing taken ſome Spoil from the Enemy, he gave the tenth Part, or *Tythes* thereof, to *Melchiſedec*, *Prieſt of the Living God (a)*. Now this was long before the *Jews* were an eſtabliſhed People, and therefore Tythes cannot be ſaid to be originally deriv d from them: Beſides, *Jacob* alſo *vowed the Tenth* to God *(b)*. And from Pagan Writers we learn, that ſeveral Nations, very far diſtant from each other, in different Parts of the World, and, as it ſeems, without the leaſt Acquaintance or Commerce one with another, obſerved this Cuſtom *(c)*. Now, ſince this Proportion of one in Ten is certainly indifferent in itſelf, and not to be determined by natural Reaſon, any more than one in Seven or Eight, it is reaſonable to believe, that this Cuſtom of paying Tythe, like that of ſacrificing, mentioned before, had ſome divine Direction for it; and that it was derived from *Adam* to *Noah*, and from him to his Poſterity; till at length, at the Diſperſion at *Babel*, it ſpread over all the World.

The other remarkable Occurrence, in *Abraham*'s Time, was the Deſtruction of *Sodom* and *Gomorrah*: In the Hiſtory whereof, we may obſerve, in the firſt Place, the Juſtice and Goodneſs of God, and the Temper of a good Man *(d)*. The Juſtice of God was ſhewn, in his raining down Fire and Brimſtone upon the wretched and lewd Inhabitants; his Goodneſs, in being diſpoſed to Forgiveneſs, if only ten righteous Men could have been found among them. And we have an Inſtance of the Temper of a good Man in *Abraham*, who with ſo much Pity and Concern interceded for them, and that ſix Times, one after another. Farther, in this Hiſtory we read *Lot*'s Offer of his two Daugh-

(*a*) *Gen.* xiv. *Heb.* vii. 4. (*b*) *Gen.* xxviii 20, &c. (*c*) Spencer de Leg. Hebr. *Lib.* iii. *Chap.* 10. (*d*) *Gen.* xviii, xix.

Daughters to the *Sodomites (a)*; which Offer, tho' not altogether excuſable, no doubt proceeded from his real Perplexity of Mind, and Deſire of preſerving his Strangers (the Rights of Hoſpitality being always accounted ſacred) and of preventing that more unnatural Sin, which they would have committed with thoſe of their own Sex, thence called *Sodomy*.

And as for the Daughters Contrivance afterwards of making *Lot* their Father drunk, and then lying with him *(b)*, they appear not to have acted by the Inſtigation of brutiſh Luſt, but on a Deſire to *preſerve Seed of their Father*, or to prevent his Family from being extinct; the Firſt-born ſaying, *There is not a Man in the Earth to come in unto us, after the Manner of all the Earth*, as not knowing how far the Fire from Heaven, which had already deſtroyed the Country where they had lived, did or would extend: So that their Caſe was very ſingular, and their Behaviour ought not to encourage the like Practice in others. The laſt Remark we may make on the Deſtruction of *Sodom* and *Gomorrah*, is, that it hath pleaſed God a continued Monument ſhould be preſerved of it, in the Lake called *Aſphaltites*, the *Salt-Sea*, and *Dead-Sea*, having no viſible Paſſage into the Ocean; the Water whereof is ſalt to the higheſt Degree, and extremely bitter and nauſeous, and bears up one's Body in ſwimming with an uncommon Force *(c)*.

CHAP.

(a) Gen. xix. 8. *(b) Gen.* xix. 31. *(c) Mr.* Maundrel's *Journey*, March 30.

CHAP. VII.

From God's renewing of the Covenant with Iſaac *and* Jacob, *to the giving of the Law.*

TO proceed: *(a)* We have next the Hiſtory of *Abraham*'s Son, namely *Iſaac*, the Heir of his Father, and of the Bleſſings promiſed to him: God renews the ſame Promiſe to *Iſaac*, which he had made before to his Father *Abraham*; and yet, as *Abraham*, ſo his Son *Iſaac* had his Afflictions and Troubles, in which he had the Experience of God's Providence and Deliverances.

He was married to *Rebekah*, one of his Father's Kindred and Country; by whom he had two Sons, who were Twins, *Eſau* and *Jacob*: *Eſau* and his Poſterity (called *Edomites*) dwelled on the South-Border of *Canaan*, *viz. Idumæa*: But God deſigned that the youngeſt, namely *Jacob*, ſhould be Inheritor of the Promiſe; and ſo permits him to get the Birth-right from his eldeſt Brother, and the Bleſſing from his Father.

(b) *Moſes* then gives us the Hiſtory of this *Jacob*: As his Father had bleſſed him, ſo God himſelf confirmed it, and renewed the Promiſe to him, which before he had made to his Grandfather *Abraham*, and his Faher *Iſaac*; and accordingly afforded him ſundry Inſtances of his Favour: One was, that of increaſing his Stock of Cattle in a miraculous Manner; ſo when the Agreement was made with his Father-in-Law, that the *ſpotted Cattle* ſhould

(*a*) *Gen.* xxv. 19, &c. (*b*) *Gen.* xxviii. &c.

ſhould be his, and that Sort *increaſed exceedingly*, it did not proceed from any unjuſt Policy in *Jacob*, in ſetting *pilled Rods* before his Cattle (*a*), (that Artifice would be now in vain contrived) but from God's ſuggeſting and ſucceeding that Device, as appears from the Angel's Meſſage to him in a Dream (*b*).

We learn, in two Inſtances, a religious Method of obtaining Favour and Aſſiſtance of God, in our worldly Concerns, from *Jacob*'s Practice: The *firſt* is, that ſolemn *Vow* which he made to God, on his going a long Journey to take a Wife of his Father's Kindred. (*c*) *And* Jacob *vowed a Vow, ſaying, If God will be with me, and keep me in this Way that I go, and give me Bread to eat, and Raiment to put on, ſo that I come again to my Father's Houſe in Peace, then ſhall the Lord be my God*; (I will perform ſome ſpecial Service to him;) *and of all that thou ſhalt give me, I will ſurely give the Tenth unto thee*, to be employed in thy Service (*d*). *Jacob*'s other Behaviour for the ſecuring God's Help, and the Uſe he made of it, is an excellent Pattern for us in our Affairs (*e*). His Caſe, in ſhort, was thus: He had offended his elder Brother *Eſau*, in the procuring of the Birth-right, though it was providentially effected by God; and underſtood that his Brother was coming againſt him with four hundred Men: In this Caſe, he firſt betakes himſelf unto *Prayer* to God (*f*), then he endeavours to pacify his angry Brother with a *Preſent* (*g*). By this Means having ſucceeded, and being again ſettled in Safety, he *erected an Altar, and called it* El-

(*a*) *Gen.* xxx. 32, &c. (*b*) *Gen.* xxxi. 10, 11, 12. (*c*) *Gen.* xxviii. 20, &c. (*d*) *Compare* Deut. xxiii. 21 1 Sam. i. 11. Pſal. l. 14. *and* Pſal. lxi. 5. Eccleſ. v. 4. Jonah i. 16. (*e*) *Gen.* xxxii. (*f*) *Ver.* 9. &c. (*g*) *Ver.* 13.

El-elohe Iſrael, that is, God, the God of *Iſrael* (*a*). Hence we learn, what is to be done in our Neceſſities or Occaſions, *viz.* firſt to implore the Favour and Aſſiſtance of God's Providence; then not to neglect, but to ſet to our own Endeavours; and having ſucceeded, to aſcribe the Praiſe and Glory to God.

Unto *Jacob* alſo was revealed the Coming or Manifeſtation of *Chriſt*, or the Meſſiah, above ſeventeen hundred Years beforehand: Of whom he propheſied (*b*), that *the Scepter ſhould not depart from* Judah, *nor a Lawgiver from between his Feet, until* Shiloh *came*; *and unto him ſhall the Gathering of the People be:* Which Prophecy is thus explained: By the *Scepter* is meaned that of which a Staff, Rod, or Scepter was anciently a Figure, *viz.* any Power or Majeſty of Government: Of the ſame Importance is a *Law-giver*, or ruling Power. *Between his Feet*, that is, of his Race and Stock (*c*). *Shiloh* is the Meſſiah, or *Chriſt*, as the ancient *Jews* confeſs: By *Judah* is underſtood the Body of the People, conſiſting of the *Hebrews* or *Iſraelites* in general, but chiefly of thoſe of them called in After-ages *Jews*, from the Patriarch *Judah* (*d*); ſo the Meaning is, not that *Judah*, or the *Jews*, ſhould have a King till the Meſſiah came, or ſhould not ceaſe to be a Kingdom, ſtrictly ſo called, but ſhould not ceaſe to be a Sate, a Body Politic, or Commonwealth, having a Power of Government and Juriſdiction within itſelf, though under different Forms, and managed by Perſons of a different Rank, until the Meſſiah came. Now, under the *Ro-*

(*a*) Ver. 20. (*b*) *Gen.* xlix. 10. (*c*) *As the Words ſignify*, Deut. xxv ii 57. (*d*) Caſaubon Exerc. Num. 3. Cunæus de Repub. Jud. *Lib.* i *Chap* 9. Mede, *Book* i. *Diſc.* 8. Scil ad mentem Juſtin. Martyris in Trypho. *p.* 152. *Edit.* Jebb. London, 1719.

Romans, the *Jewiſh* State and Commonwealth, with their City and Temple, were utterly deſtroyed, which till then had continued united under ſome Form of Government from the Beginning; and therefore before that, or in that Age or Generation, the Meſſiah was to appear, as he did. The Scepter or Authority is attributed unto *Judah*, rather than to any other Tribe, becauſe the ten Tribes carried away by the *Aſſyrians* never returned; but the Tribe of *Judah* did return out of *Babylon*, with that of *Benjamin* (which laſt was only an Acceſſion, or Addition to that of *Judah*) ſo that the Tribe of *Judah* had the Bleſſing of the Patriarch, and the Name and Honour of the Kingdom, Commonwealth, and People, who are of the Poſterity of *Jacob*: For from this Tribe of *Judah* (which probably the Patriarch *Jacob* foreſaw as a Prophet, and for that Cauſe mentioned it) the Country was called *Judea*, and the People *Jews* (*a*); who, even under the Captivity, were a diſtinct Body, and preſerved a ſhew of Government, having their Chiefs or *Heads of the Captivity*, who are ſtiled *Rulers of the Congregation* (*b*), and, after the Return, the Government was reſtored to them; ſo that, during the Captivity, the Scepter was rather interrupted, as to its full Extent, than *departed* from *Judah*; but an Interruption, or Ceaſing for a Time, is not the Thing here ſpoken of, but a *Departing*, the Government wholly cut off and ceaſed, as it was under *Titus* the *Roman* Emperor.

It is here to be obſerved, that before the Coming of *Chriſt*, the ancient *Jews* and their Interpreters underſtood this Prophecy to be certainly meaned

(*a*) Joſeph. Antiq. *Book* ii. *Chap.* 5. *near the End.*
(*b*) *Ezra* i. 5. *and* x. 14. *Haggai* i. 1.

ed of the Meſſiah, and of none other *(a)*: But, ſince that Time, they have forced themſelves to put the moſt ſtrained and contradictory Meanings upon it *(b)*, to avoid this ancient and clear Evidence of our Lord *Jeſus* being the true Meſſiah, or *Chriſt*: But the Truth of this Expoſition is confirmed by the laſt Words of the aforementioned Prophecy; *And unto him ſhall the Gathering of the People be*; for this is the ſame Character by which he was declared to *Abraham*, *(c)* *In thy Seed ſhall all the Nations of the Earth be bleſſed.* He was ſignified alſo by this Character in the Prophets, *(d)* *In that Day there ſhall be Root of* Jeſſe, *which ſhall ſtand for an Enſign of the People*; *to it ſhall the* Gentiles *ſeek.* And, *(e)* *The Mountain of the Houſe of the Lord ſhall be eſtabliſhed in the Top of the Mountains, and it ſhall be exalted above the Hills, and the People ſhall flow unto it (f).* In ſhort, this Prophecy began to be fulfilled when the *Romans* had brought the *Jews* under Subjection; and in *Chriſt*'s Time the Prophecy was ſtill accompliſhed more and more, *Judea* being reduced into the *(g)* Form of a Province (on the Baniſhment of *Archelaus*) and the *Sanhedrim*, or great Council, having loſt their Judicial Power of Life and Death; and at laſt, when *Jeruſalem* was deſtroyed, the Scepter and Law-giver finally departed from them; then their Commonwealth and Church were deſtroyed together; and ſo this ancient Prediction was compleatly fulfilled.

For the better underſtanding this Hiſtory of the Patriarchs, we may obſerve, that the moſt con-

(a) P. Fagius & Grot. *in* Gen. xlix. 10. Mede, *ibid.* *(b)* Vide Pool's Synopſis *in* Gen. xlix. 10. *(c)* *Gen.* xxvi. 4. *(d)* *Iſaiah* xi. 10 *(e)* *Micah* iv. 1. *(f)* *See the fourth general Remark on the Prophets.* (g) Joſephus's Wars, *Book* ii. *Chap.* 7. *at the Beginning.*

conſtant Abode of *Abraham* in *Canaan*, and of *Iſaac* afterwards, was near *Beerſheba*, in the utmoſt Corner of *Canaan* Southward (*a*), and ſometimes they abode near *Hebron*, a little higher in the Country. And as for *Jacob*, he was ſent by his Father *Iſaac* into *Charan* (called alſo *Haran*, or *Aram*) in the Country of *Padan-Aram*, in *Meſopotamia*, whence *Abraham* came, above four hundred Miles diſtant from *Beerſheba* in *Canaan* (*b*), to fetch him a Wife of his own Kindred, who lived in that Country, that he might not marry any of the idolatrous *Canaanites*; and after twenty Years Stay at his Father-in-Law *Laban*'s Houſe, he returned with his Family and numerous Cattle into *Canaan*, where alſo he ſojourned in Tents in divers Places (*c*), as *Abraham* and *Iſaac* had done before him, until his old Age, when he was removed into *Egypt*.

Thus, though God promiſed the Land of *Canaan* to *Abraham*, *Iſaac*, and *Jacob*'s Seed, yet, as the Apoſtle obſerves (*d*), they dwelled therein themſelves in Tabernacles, as Strangers only, by Faith relying on it, that God would make good his Promiſe, as he did afterwards; to which Purpoſe he bleſſed *Jacob* with twelve Sons, whoſe numerous Offspring made up the Children of *Iſrael*, and poſſeſſed the Land of *Canaan*.

Theſe People were called *Hebrews*, according to the moſt received Opinion, of *Heber* (*e*), one of the Anceſtors of *Abraham*; and *Iſraelites*, or *the Children of Iſrael*, from *Jacob*, who was alſo named by God himſelf, *Iſrael*, that is, as *a Prince prevailing with God*, from the Combat mentioned

(*a*) *Gen.* xxi. 31. *and Chap.* xxiv. 62. *and Chap.* xxvi. 33. (*b*) Munſter *in* Gen. xxxv. 26. (*c*) *Gen.* xxxiii. *and* xxxv. (*d*) *Heb.* xi. 9. (*e*) Hottinger. Theſaurus, *Lib.* i. *Chap.* i. *Sect.* 2. *p.* 5.

Gen. xxxii. 28, 29. And after the Return from the *Babylonian* Captivity, they were called *Jews*, and their Country *Judea* (as it hath been already remarked) from *Judah*, one of the twelve Sons of *Jacob*; and becauſe the Tribe of *Judah* was the largeſt, and which returned from the Captivity, whereas the ten Tribes never did.

Gen. xxxvii, *&c.* We have a Relation of this People, eſpecially in theſe following Particulars; namely, the Preſervation of *Joſeph*, one of the Sons of *Jacob*, from the Deſign of his Brethren to deſtroy him, and his Advancement in *Egypt*; how God brought it to paſs, in the Time of a Famine, that *Jacob* and his Family were ſuccoured by *Joſeph*'s Means under *Pharaoh*, King of *Egypt*; and afterwards concerning their Poſterity's being oppreſſed there by another King, called alſo *Pharaoh*, (as all the *(a) Egyptian* Kings were then called) how miraculouſly *Moſes* was preſerved by the Means of *Pharaoh*'s Daughter; how God appeared to him, when grown up, by the *Shechinah*, or Glory aforementioned, in the Likeneſs of Flame, in a Buſh in Mount *Horeb*; and appointed him (together with *Aaron* his Brother) the Deliverer of the *Iſraelites*; how many Signs God wrought by him for their Deliverance, and what Plagues were brought upon the *Egyptians*, their Oppreſſors; how they were at length (after fourſcore and ſix Years Slavery) delivered, and paſſed over the *Red (b) Sea*;

(*a*) Hor. *in* Gen. xi. 15. *The King of* Egypt *is called* Pharaoh; *and* Chap. xli. 1. *he is called ſo two hundred Years after*; *and* Exod. i. 8, 11. *about an hundred and forty Years after that.* (*b*) *See* Heylin *and Dr.* Wells's Geogr of the Old Teſtament, *Vol.* II. *Chap.* ii. *Sect.* 2. *It is not called ſo for any Redneſs of either Water or Weeds*, &c. *but becauſe anciently ſtiled the* Sea of Edom,

Sea; what befel them afterwards in the Wilderneſs; and, at laſt, how they were brought into the Land of *Canaan*, which God had promiſed *Abraham*. This Hiſtory takes up the reſt of *Geneſis*, and moſt Part of *Exodus* and *Joſhua*.

Here we have many Inſtances of the Provocation of Sin, of the Calamities of God's People in this Life, of God's Truth in fulfilling his Promiſes, of his Wiſdom, Power, and Providence in protecting his Servants, and deſtroying the Deſigns of their Enemies, and bringing to paſs what he had determined.

In particular, who can read the Hiſtory of *Joſeph*'s Preſervation and Protection in *Egypt* (*a*), in order to the ſuccouring his Father and Brethren in a Time of Famine, without adoring the Wiſdom, Goodneſs, and Providence of God? That *Joſeph* ſhould be hated, and ſold by his Brethren to Merchants, who were travelling into *Egypt* (as it was, and is ſtill the Cuſtom in the Eaſt, to buy and ſell Slaves): That theſe Merchants ſhould diſpoſe of him, not to a private Perſon, but a great Officer in the King's Court there (which was the Occaſion of his future Authority): That he ſhould be preferred, and yet after that caſt into Priſon, and ſo (to all outward Appearance) rendered uncapable of any future Eminency: That he ſhould there interpret his Fellow-Priſoners, the chief Baker's and Butler's Dreams, in ſuch Manner as it came to paſs; upon which he ſhould be recommended to *Pharaoh*, for interpreting his Dream, and by him advanced, and made Ruler over all the Kingdom, and

Edom (*as being partly on the Coaſt of* Edom) *the* Greeks *knowing that* Edom *ſignifies* Red, *by Miſtake called it the* Erythrean, *or* Red Sea.

(*b*) *Gen.* xxxvii. *&c.*

ſo enabled to entertain his Father and Brethren, with their Families, and to preſerve them from periſhing.

Concerning *Jacob*'s Settlement with his Family in the Land of *Goſhen*, in *Egypt*, it is ſaid, that *Joſeph* contrived they ſhould be there apart themſelves, becauſe *every Shepherd is an Abomination to the* Egyptians *(a)*, and yet *Pharaoh* had Flocks of Cattle, and *Rulers over them (b)*; of which this Account is given: That the great Courtiers, and Generality of the *Egyptians* lived in Towns and Cities, and the common People moſtly exerciſed Arts and Trades; but there was another Sort, who lived more remote in open Places, and were *Shepherds*, and, for the Diverſity of their Employments, contemned and diſreſpected by the former Sort: Beſides that thoſe Shepherds had often, in a tumultuous Manner, occaſioned great Commotions in the Kingdom, which made their very Employment odious to the reſt *(c)*.

In the next Place, the Providence of God appears in the Sufferings of *Jacob*'s Poſterity afterwards in *Egypt:* When they had been ſuccoured there an hundred and twenty Years, they ſuffered very ſore Affliction and Slavery, which is computed to have continued fourſcore and ſix Years, *viz.* from the Time that *there aroſe up a new King over* Egypt, *which knew not* Joſeph *(d)*, either as being born after *Joſeph*'s Death, or who willingly ſlighted the Service that *Joſeph* had done for that Nation, on a political Account: For the Reaſon the *Egyptians* gave for their Severity to the *Iſraelites* was, becauſe they multiplied ſo much as to become *more and*

(a) Gen. xlvi. 34. *(b) Chap.* xlvii. 6. *(c)* Cunæus de Rep. Heb. *Lib.* i. *Chap* 5. *Compare* Grotius *and* Patrick *on* Gen. xlvi. ult. *(d) Exod.* i. 8.

and mightier than the *Egyptians* themſelves *(a)*. The Danger that might ariſe from thence, was deſigned to be prevented by hard Uſage, in employing the *Iſraelites* in *Buildings, in making Bricks, and in all Manner of Service (b)* in the Field; for which Purpoſe they had *Task-Maſters*, who were *Egyptians*, ſet over them *(c)*, and alſo *Officers* directed by the Task-Maſters, which Officers appear to be of the *Iſraelites* themſelves *(d)*. Another Method to prevent any Danger from the *Iſraelites*, was to deſtroy their new-born male Children *(e)*. All this, it is probable, God ſuffered to be done, not only for the Chaſtiſement of his People, but alſo that they might be the more willing to leave *Egypt* (as they would not have been after a long Enjoyment of Eaſe and Proſperity) and the more in Love with their Deliverer, the more admire his Goodneſs to them, and his Power ſhewn in the miraculous Works he wrought for their Sakes, and the more engaged to his Service. Farther, God's Providence is ſhewn in the Preſervation of *Moſes*, when an Infant, being put into a little Ark, and hid among the Flags by the River's Brink, leſt he ſhould be killed among the reſt, and alſo in making the King's Daughter the Inſtrument of preſerving him, and his own Mother to be choſe for his Nurſe *(f)*.

(a) Ver. 9. *(b)* Joſephus (Antiq. *Book* II. *Chap.* 9) *mentions draining of Rivers, walling Towns, and erecting Pyramids. (c) Exod.* v. 6. *(d) Ver.* 14, 15. *(e) Exod.* i. 14, 15, *&c.* Joſephus *adds one particular Reaſon for the Command to deſtroy the* Hebrew *Male Children, becauſe a certain Prophet had told the King, that there was an* Hebrew *Child to be born about that Time, who would be a Scourge to the* Egyptians, *and advance the Glory of his own Nation,* ibid. *(f) Exod.* ii. 1, *&c.*

Again, the Wiſdom, Power, and Providence of God is very obſervable in the Manner of effecting the Deliverance of the *Iſraelites* from the *Egyptian* Slavery, inſomuch, that they were at length intreated and urged to be gone in haſte, with their Families and Cattle, and with great Treaſures alſo of the *Egyptians* themſelves (*a*), ſo that *Egypt was glad when they departed* (*b*).

In order to ſecure and haſten their Deliverance, God ſlew the Firſt-born of the *Egyptians*, and paſſed over the Doors of the *Iſraelites* (*c*); therefore the firſt-born Males of the Children of *Iſrael* were ever afterwards ſanctified to God, or ſet apart unto him (*d*), inſtead of whom God accepted of the Tribe of *Levi*, and ordered them to be ſeparated to his Service (*e*). And the Firſt-born were to be redeemed for five Shekels, or about twelve Shillings and Sixpence of our Money (*f*). Hence our Lord was preſented in the Temple to be redeemed, according to the Law (*g*).

This ſanctifying, or ſeparating to God of the Firſt-born, was appointed as a *ſtanding Memorial* of that great Work of his, in compelling *Pharaoh* to let the *Iſraelites* go, by ſlaying his and his People's Firſt-born (*h*); and becauſe not the Firſt-born of the *Egyptians* only, but alſo of their Cattle were ſlain, in the Night when God delivered the *Iſraelites* (*i*), therefore the Firſt-born, not of Man only, but of Beaſts too, were ſeparated to God, the clean Beaſts for Sacrifices, the unclean to be redeemed (*k*).

As

(*a*) *Exod.* xii. (*b*) *Pſal.* cv. 38. (*c*) *Exod.* xii. 29. (*d*) *Exod.* xiii. 2. (*e*) *Numb.* iii. 12, 13. (*f*) *Numb.* xviii. 16. (*g*) *Luke* ii. (*h*) *Exod.* xiii. 14, 15. (*i*) *Exod.* xii. 29. (*k*) *Numb.* xviii. 15. &c.

As for the hardening *Pharaoh*'s Heart, when he ſhould have diſmiſſed the *Iſraelites*, (*a*) (*I will harden his Heart*, ſays God to *Moſes*,) we are not to underſtand it as if God did at firſt harden his Heart, ſo that he was under a Neceſſity of continuing obſtinate to his Ruin; rather, on the contrary, that he obſtinately hardened his own Heart, as God foretold he would (*b*), againſt the many Plagues and Miracles wrought for his Conviction; and even after the Magicians themſelves had confeſſed concerning the Plague of Lice, *This is the Finger of God*, yet *he hardened his Heart* (*c*). Again (*d*), after the Swarms of Flies were removed, it is ſaid, *And* Pharaoh *hardened his Heart at this Time alſo:* So that after he had continued obſtinate under ſo many ſevere Judgments and Threatnings, then at length God dealed with him in Juſtice, (*e*) *And the Lord hardened the Heart of* Pharaoh, *and he hearkened not unto them, as the Lord had ſpoken unto* Moſes, (or as God had foreſeen and foretold to *Moſes*.) Since he had hardened himſelf ſo long, God now leaves him to himſelf, and all Things are ſo ordered, that he might continue in his Hardneſs to his Deſtruction: So that the Words (*f*), *But I will harden his Heart*, are to be underſtood as, (*g*) *I will ſlay thy Firſt-born*, which was not executed upon *Pharaoh*'s firſt Refuſal, but after a long Courſe of other Judgments. *Laſtly*, the Words, (*h*) *He hardened* Pharaoh's *Heart*, ſhould have been according to the *Hebrew*, Pharaoh's *Heart became*

 firm,

(*a*) *Exod.* iv. 21. (*b*) *Exod.* iii. 19. (*c*) *Exod.* viii. 15, 19. (*d*) *Ver.* 32. (*e*) *Exod.* ix. 12. (*f*) *Exod.* iv. 21. (*g*) *Ver.* 23. (*h*) *Exod.* vii. 13.

firm, or was hardened, (*a*) as the ſame Words which are in the *Hebrew* are afterwards tranſlated. (*b*) Nor is there in this laſt Paſſage, or the Context, any Perſon mentioned who hardened his Heart.

It hath been obſerved before (in Anſwer to the Queſtion, Why we believe the Scriptures to be the Word of God?) that although the Magicians could imitate *Moſes* in ſome of the Wonders which he wrought, yet his Works were evidently ſuperior to theirs, and that their Powers were ſo reſtrained by that Power by which *Moſes* wrought, that at length their Enchantments could prevail no more, and therefore they were forced to ſubmit and acknowledge *the Finger of God,* or the Effect of his Power (*c*).

There is another Circumſtance in this Hiſtory not to be omitted, namely, the *Iſraelites borrowing* Jewels of Silver, and Gold, and Raiment, and ſpoiling the *Egyptians,* which was no Injuſtice; for what they did herein was *according to the Word of* Moſes, or as an Appointment from God (*d*), who hath a ſupreme Right to all Things (*e*), and might juſtly transfer the Right of the *Egyptians* unto the *Iſraelites,* as ſome Recompence for their Slavery and Labours for ſo many Years, and as a Puniſhment for the Tyranny and Inhumanity of the *Egyptians* (ſo the Reaſon is given (*f*), *Ye ſhall ſpoil the* Egyptians)

(*a*) *And ſo is the* Hebrew *Phraſe rendered by* Ar. Montanus, & roboravit ſe cor Parhoh. *and by the Seventy* ἠ καλίσχυσεν ἡ καρδία φαραώ. *And by the* Vulg. Lat. induratum eſt cor Pharaonis, *which is according to the* Chaldee. (*b*) *Verſe* 22. (*c*) *Exod.* viii. 18, 19. *and Chap.* ix 11. (*d*) *Exod.* xi. 2. *and Chap.* xii. 35, 36. (*e*) Ipſe Deus pleniſſimum Dominium habet, ut in res noſtras, ita in vitam noſtram, ut *munus ſuum,* quod ſine ullâ causâ, & quovis tempore, auferre cuivis, quando vult, poteſt. Grot. de Jur. Belli, *Lib.* II. *Chap.* xxi. *Sect.* 14. (*f*) *Exod.* iii. 22.

tians) who alſo at length ſeemed willing to purchaſe their own Safety with the Loſs of their Goods; for it is ſaid, (*a*) *The* Egyptians *were urgent upon the People, that they might ſend them off the Land in haſte; for they ſaid, We be all dead Men.* Farther (*b*) it is ſaid, that *a mixed Multitude went up alſo with them*, or as in the *Hebrew*, *a great Mixture*: It is not mentioned what they were, whether ſome of the *Egyptians* who married the *Iſraelites*, or rather Proſelytes to the Religion and Worſhip of the true God (*c*).

Note here, that although God had promiſed *Abraham*, that his Seed, or Poſterity ſhould enjoy the Land of *Canaan*, yet withal he had told him (*d*), that it ſhould not be till after the Expiration of *four hundred Years*, when the Sins of the *Amorites* would be full; but, till then, thoſe People muſt have Mercy ſhewn them: And beſides, there was Time to be given to the *Iſraelites* to multiply, that ſo they might be able to till the Land, which was deſigned them, and to be for a while under the Diſcipline of Affiction in *Egypt*, that they might ſet the greater Value on their Redemption and their Settlement in *Canaan*: But when the ſet Time was accompliſhed, they were to be put in Poſſeſſion of the promiſed Land: And ſo it came to paſs; for, according to the beſt Computation (*e*), from *Abraham*'s receiving the Promiſe to *Jacob*'s going down into *Egypt*, it was two hundred and fifteen Years, and the whole Abode of the Children of *Iſrael* in *Egypt* was two hundred and fifteen more; ſo that, from God's Covenant with *Abraham*, and his firſt coming into *Canaan*, to the *Iſraelites* going out of *Egypt*,

(*a*) *Exod* xii. 33. (*b*) *Exod.* xii. 38. (*c*) Chaldee, Extranei quoque multi. (*d*) *Gen.* xv. 13. (*e*) *See* P. Fâgius *in* Exod. xii. 43. *and Dr.* Hammond *in* Acts vii. 4.

Egypt, was four hundred and thirty Years; all which Time they were Strangers and Sojourners, firſt in *Canaan*, and afterwards in *Egypt* (*a*). Probably *Egypt* is mentioned, and not *Canaan*, in the Place laſt cited, becauſe their greateſt Affliction and Hardſhip was in *Egypt*, and their ſojourning there was later than the other (*b*).

When the Time came for the Children of *Iſrael* to go, and take Poſſeſſion of the promiſed Land, God did not lead them the common Way to *Canaan*, by the *Philiſtines* Country, which from *Egypt* was not above ten Days Journey (*c*); but brought them round by the Wilderneſs, wherein they wandered backward and forward for the Space of forty Years: One Reaſon of which is given (*d*), to *humble* them (with the tedious Wanderings) and to *prove* them whether they would become better, and to *know what was in their Heart*; which indeed God knew perfectly before; but here, according to the firſt general Rule for interpreting of the Holy Scripture, (*e*) the Scripture ſpeaks *after the Manner of Men*, as we often know upon making Trial: Beſides, the People, ſo long uſed to Slavery, and having no warlike Diſpoſitions, might be terrified by a ſudden War with the *Canaanites:* Not but that God could have raiſed their Courage, or could have made the *Philiſtines* favour them (as the *Egyptians*

(*a*) *Exod.* xii. (*b*) *Compare Pſalm* cv. 9. *to* 14. *The Land of* Canaan, *in the* Samaritan *Pentateuch, is mentioned as well as* Egypt (*which the Seventy follow*) *as* Grotius *obſerves; yet that ought not to leſſen the Authority of the* Hebrew *Text, chiefly becauſe the* Chaldee *Paraphraſe, the Vulgar* Latin, *the* Arabic, *and other approved Verſions, agree with the* Hebrew; *and the moſt antient* Jewiſh, *as well as* Chriſtian *Commentators, explain this Paſſage according to the* Hebrew *Text.* Vid. Hottinger. Theſaurus, *Lib.* i. *Chap.* 2. *Queſt.* 4. *p.* 148. (*c*) P. Fagius, *in* Exod. xiii. 17. (*d*) *Deut.* viii. 2. (*e*) *Mentioned Chap.* i. *Sect* 19. *aforegoing.*

tians did at firſt) but he obſerved the Rule of his ordinary Providence, and deſigning they ſhould overcome the *Canaanites*, he would have them, as it were, inured and trained for ſome Time. This ſecond Reaſon of their not being led by God the neareſt Way from *Egypt*, is ſet down *(a)*, *leſt peradventure the People repent when they ſee War.*

It is farther obſervable, that in their journeying in the Wilderneſs, God led them by a *Pillar*, which ſtood ſtill when they were to reſt, and moved forward when and which Way they were to march. This Pillar appeared as a *Cloud* in the Day, keeping off the ſcorching Heat of the Sun; and as a Fire by Night, to give Light; whereby it was manifeſt the Divine Preſence was always with them: For this Pillar of a Cloud and Fire was doubtleſs the ſame with the *Shechinah (b)*, or the *Glory of the Lord* before-mentioned, and that which was upon the Tabernacle, *a Cloud by Day, and the Appearance of Fire by Night (c)*. It appears that ſometimes the Cloud tarried upon the Tabernacle a conſiderable Time in the ſame Place, as a Month, or a Year *(d)*. In ſome Places they abode ſeveral Years; for in thirteen Years Space there are reckoned but ſeventeen Encampings *(e)*.

As for their *Cloaths*, they were miraculouſly preſerved from decaying, and wore not out in forty Years *(f)*; and the Cloaths of Children, as they grew up, might be kept for ſucceeding Children; ſo alſo the Cloaths of thoſe who died might ſerve their Children when they grew up to their Stature.

Their

(*a*) *Exod.* xiii. 17. (*b*) *See the fifth general Remark on the Pentateuch.* (*c*) *Exod.* xiii. 21, 22. *and Chap.* xv. 24. *and Chap.* xl. 36, 37, 38. *Numb.* ix. 15. *to the End. Pſalm* cv. 39. (*d*) *Num.* ix. 22. (*e*) *So Biſhop* Uſher *computes*, Annal. *A. M.* 255. (*f*) *Deut.* viii. 4.

Their *Food* was chiefly *Man*, or *Manna* (*a*), which God gave them from Heaven (*b*). There is indeed a Sort of Manna now gathered in *Calabria* in *Italy*; but this ſweats out of the Branches and Leaves of the Aſh-Tree, and is thickened and hardened by the Heat of the Sun (*c*), and has none of the Qualities of the *Iſraelites* miraculous Manna; as to fall on the Ground, to be like Coriander-Seed, and to taſte like Wafers made with Honey. Farther, becauſe they journeyed in a dry Wilderneſs, God miraculouſly provided Water for them, which *Moſes* ſtruck out of a Rock (*d*), and which ſeems to have continued flowing like a *Stream* or River, and *following* them from Place to Place along the Wilderneſs (*e*), till the laſt Year of their travelling, when Water again failing, it was renewed after the ſame Manner as before (*f*).

Here, by the way, we may take Notice, that the whole People of *Iſrael*, and that which befel them, were Types or Figures of *Chriſt* and his Church, as we learn from the Apoſtle (*g*). Their Redemption from *Egypt* was a Type of our Redemption from Sin; the barren Wilderneſs, through which they paſſed, of the Afflictions of this Life; *Moſes*, their Captain, of *Chriſt*; *Canaan*, of Heaven; the *Red-Sea*, of Baptiſm; *Manna*, of the Bread which *Chriſt* brought down from Heaven, his Doctrine of Salvation, which nouriſhes to eternal Life, *&c.*

CHAP.

(*a*) *Moſt probably from* Manah, (unde *Minnah* in Piel. Dan. i. 10.) *which ſignifies to appoint or order a diſtinct Share or Portion. Hence* Præparatus Cibus *for Manna, in* Wiſd. xvi 20. Buxtorf. et Paquin apud Robertſon. Theſaurus Linguæ ſanctæ. (*b*) *Exod.* xvi. 33. (*c*) *Ray*'s Hiſt. Plantarum in Fraxino. (*d*) *Exod.* xvii, 1, *&c.* (*e*) *Pſalm* lxxviii. 16, 20. 1 *Cor.* x. 4. (*f*) *Numb.* xx. 2. *to* 13. (*g*) 1 *Cor.* x. *at the Beginning.*

CHAP. VIII.

The Laws which God ordained at Mount Sinai, *and particularly the Moral Laws.*

WHEN the *Iſraelites* were on their Journey towards the Land of *Canaan*, and, in the firſt Day of the third Month after their ſetting out *(a)*, were got as far as Mount *Sinai* (called alſo *Horeb* (*b*), either becauſe *Horeb* is an adjoining Mountain to *Sinai*, or that they are only two different Riſings of the ſame Mountain) in the Wilderneſs or Deſart of *Arabia Petræa*, there God inſtructed *Moſes*, who was their Leader, in the ſeveral Laws which he had ordained for them to keep. The *Jewiſh* Rabbies obſerve *(c)*, *the Lord ſpake unto* Moſes *Face to Face*; that it was not as to other Prophets, in Dreams and Viſions, *&c.* but in ſuch a clear and plain Manner as one Perſon may converſe with another *(d)*.

Here, before we proceed, we cannot but obſerve the ſad Effects of worſhipping Idols; for when *Moſes* went up to the Mount to receive the Laws of God, and ſtayed there forty Days, the People (that is, a great Part of them) thinking he was loſt, and obſerving

(*a*) *Exod.* xix. i. (*b*) *Mr.* Sandys *ſays, that* Sinai *hath three Tops of a marvellous Height; that on the Weſt Side being of old called* Horeb, *where God appeared to* Moſes *in a Buſh, being fruitful in Paſturage, was far lower, and ſhadowed when the Sun ariſes, by the Middlemoſt.* Travels, *Book* ii. *p.* 123. *Edit* London, 1615. *Alſo Deut.* iv. 10. (*c*) *Exod.* xxxiii. 11. (*d*) Maimon. Porta Moſis, *p.* 169.

obſerving the Pillar, or Cloud, which was wont to conduct them, not to move forward as before, contrived to make ſome Symbol, or Repreſentation of God's Preſence to *go before them (a)*, or that might repreſent God in a viſible Manner to them; to which Purpoſe they ſet up a Molten Calf, and brought their Offerings to it *(b)*. The Reaſon of this Shape might be, becauſe it was ſuch as they had ſeen in *Egypt*, (Golden Bulls being a Symbol of the *Egyptian* God *Oſiris*, which was alſo called *Apis*, whom the *Egyptians* worſhipped in the Image of a Bull; and ſometimes they repreſented him by a live Bull, which was kept in the Temple of *Oſiris (c)*: In Imitation of which, *Jeroboam* afterwards ſet up Golden Calves in *Dan* and *Bethel.*) Now it does not appear, that they had any Intention to caſt off that God who had *brought them out of the Land of* Egypt *(d)*, but that ſomething in the Place of God, or repreſenting God, might ſtand before them: For *Aaron* proclaimed *a Feaſt to the Lord Jehovah (e)*, and the Calf moſt likely was deſigned a Symbol, or Sign of his Preſence: Yet God conceived ſuch Indignation againſt the Idol-Worſhipers, that upon his Command, three thouſand of them were ſlain by thoſe who clave to the Worſhip of the true God *(f)*. Whence it appears, that not only ſetting up an Idol for the true God, but alſo a worſhiping the true God by an Image, is Idolatry: The Reaſon is, becauſe the repreſenting God by an Idol, is a debaſing of him, as if he were a corporal Being, like ourſelves; and therefore the *Iſrael-*

(*a*) *Exod.* xxxii. (*b*) *See Biſhop* Stillingfleet of Idolatry, *Chap.* i. *Sect.* 10. (*c*) *As appears from their ancient Hiſtorians,* Herodotus, *Lib.* ii. *and* Diodor *Lib.* i. *in Dr.* Prideaux's *Connection, Part* I. *Book* iii. *An.* 523. (*d*) *Verſe* 4. (*e*) *Verſe* 5. (*f*) *Exod.* xxxii.

Iſraelites are ſaid to have *changed the Glory of God into the Similitude of an Ox that eateth Graſs (a).*

To proceed. The Laws which God ordained in Mount *Sinai*, were of three Sorts, *viz. Moral*, *Ceremonial*, and *Judicial*, or *Political*. The firſt, or Moral Laws, their Rabbies call *Precepts*; the Ceremonial, by the Name of *Statutes*; and the Judicial, they term *Judgments (b)*. Firſt, *Moral*, ſo called to diſtinguiſh them from ſuch Laws, which are to be obſerved merely becauſe they are ordained, and are called Poſitive, or Ceremonial: But now the Moral Laws are ſuch as are founded on the Nature of Things, and enjoined, becauſe they are good in themſelves, and ariſe from eternal Reaſon, and are ſuitable to our Frame and Condition in the World; as that God, who made and preſerves us and all the World, ſhould be adored and worſhiped by us, and no Idol or Spirit ſhould partake of his Honour; that it muſt be a high Affront to declare a Thing in his Name, or to appeal to him as a Witneſs in vain, or falſly; that ſome Time be allotted for God's Honour and Worſhip; that Parents and Governors be honoured and reſpected; that one Man ſhould not injure another, in his Perſon by Murder, or his Wife by Adultery, in his Goods by ſtealing, or his Reputation by Slander and falſe Witneſs; neither ſhould Men covet what is the Property of another.

Theſe Moral Laws are ſummed up in the Ten Commandments, which *God ſpake (c)* or publiſh'd from

(a) *Pſalm* cvi. 20. *compare Rom.* i. 23. (b) Hottinger, Theſaurus, *Lib.* II. *Chap.* iii. *Sect.* 2. (c) *There is ſome Variety of expreſſing the publiſhing of the Law, eſpecially theſe Moral ones, the Ten Commandments. In Exod.* xx. 1. *it is*, And God ſpake theſe Words, ſaying, I am the Lord thy God, *&c. and* Deut. iv. 12. The Lord ſpake unto you out of the Midſt of the Fire. *But in* Acts vii. 38. *St.* Stephen *tells the* Jews,

from the Mount (*a*), after a very ſolemn Manner, with a long Train of Terror and Magnificence, as Thunderings and Lightnings, the Shaking and Smoaking of the Mountains, and the Sounding of a Trumpet (*b*), to ſhew the Majeſty and Power of the Divine Law-giver, and to create the greater Veneration for his Laws (*c*).

Afterwards theſe Laws, *written with the Finger of God himſelf* (that is, by his own powerful Operation, without employing of *Moſes*, or any other therein) on two Tables of Stone, were delivered by him unto *Moſes* (*d*). Here a Queſtion may ariſe: Since the Moral Law and the Law of Nature appear

Jews, This is he (*Moſes*) who was in the Church in the Wilderneſs, with the Angel which ſpake to him in Mount *Sinai*, and with our Fathers, who received the Oracles to give unto us. *And* Verſe 53 *That their Fathers* received the Law by the Diſpoſition εἰς διαταγας, *the Ordering or Miniſtration of* Angels. *And St.* Paul, Galat. iii. 19. *ſays, It was* ordained by Angels in the Hands of *Moſes*, a Mediator *between God and them.* Deut. v. 5. *And* Heb. ii. 2, 3. *he makes a Compariſon between God's ſpeaking the Law to the* Jews *by* Angels, *and his ſpeaking to us by his* Son: If the Word ſpoken by Angels was ſtedfaſt,—— how ſhall we eſcape, if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord? *So that either we muſt underſtand* (1ſt) *That* God himſelf, *in a ſtrict Senſe*, ſpake *the Words, which becauſe they came from the* Shechinah, *or the Divine Glory, that was incompaſſed with the Hoſt of Angels, are therefore ſaid to be* ſpoken by Angels. *Or* (2dly) *That one principal* Angel *formed the Voice, with the Attendance of many others: Which, becauſe it was done by the immediate ſpecial Command of the Divine Majeſty, appearing in the* Shechinah, *is therefore ſaid to be* ſpoken by God himſelf, *or the* Logos. *See* Grotius *and Dr.* Whitby *on* Heb. ii. 2. *who quote* Joſephus *for this Senſe laſt mentioned,* (Antiq. Judg. l. xv. *chap.* 5. *in the Tranſlation, Chap.* 8.) *But Biſhop* Patrick *on* Exod. xx. 1. *approves of the Senſe firſt given.*

(*a*) *Exod.* xx. 1. (*b*) *Exod* xix. 14. *to the End.*
(*c*) *Exod.* xx. 20. (*d*) *Exod.* xxxi. 18. *Deut.* ix. 10.

pear, in the main, to be the ſame, what Occaſion was there for the ſolemn declaring of what, by the Light of Nature, might be known before? In Anſwer hereto we are to remember what has been before obſerved, *viz.* That, ſince the Fall of *Adam*, our Affections and Faculties are depraved, and our Underſtanding is ſo darkened, that the Knowledge of the Natural Law hath been much obſcured; ſo that God was pleaſed, out of his great Wiſdom and Goodneſs, to renew the Impreſſion of the general Law of Nature, and confirm, and particularly explain the ſame, by a new Revelation.

It is plain, that in the Ten Commandments, God had a particular Reſpect to the *Jews*, and their State; becauſe he repreſents himſelf in a particular Manner, as their God, and as expecting their Obedience, in Gratitude for what he had done for them in *Egypt*; *I am the Lord thy God, who brought thee out of the Land of* Egypt, *&c.* yet they are of a moral Obligation to all Mankind in ſome reſpect or other, and are inforced as ſuch by our Lord and his Apoſtles: And as the Preface to the Commandments, *I am the Lord thy God, who brought thee out of the Land of* Egypt, *&c.* belonged ſtrictly to the *Jews*, and their Deliverance from their Slavery in *Egypt*; ſo, in another Senſe, to all Mankind, he is the Lord our God, who made and preſerves us, eſpecially to us Chriſtians, who, by the Goſpel, are delivered from the Thraldom under the Devil and Sin.

The two Firſt Commandments forbid Idolatry, with ſome Difference. In the firſt is forbidden the owning any other God except the True God: Now, to own or to *have* any other God, is to aſcribe Supreme Authority, Power and Goodneſs to a Falſe God, as the old Heathens did, either to the Sun,

Moon or Stars, or any Spirits or Creatures whatever; and to behave ourſelves accordingly, by Worſhipping or Praying to ſuch a Falſe God, as if he knew, and heard, and ſaw all Things.

By the ſecond Commandment, is forbidden another Sort of Idolatry, that is, the Repreſenting the True and Almighty God by an Image, or Idol; and the Worſhipping ſuch an Image: Which would be a great Diminiſhing to his Glory, and whence would proceed mean Thoughts of God, while he is repreſented as a Creature, and a Being like ourſelves (*a*). Whence it was that he expoſtulated with the *Jews*, (*b*) *To whom will ye liken me, and compare me, that we may be like* (*c*)? Such, probably, was the Idolatry of *Aaron*'s Calf in the Wilderneſs, as hath been ſaid, and the two Calves ſet up by *Jeroboam*, of which afterwards. With ſuch Idolatry the Church of *Rome* is juſtly charged.

It is here to be obſerved, that by the Laws given to the *Iſraelites*, God, *in the firſt Place, guarded them againſt Idolatry:* For he choſe them as a peculiar People, by whom the Worſhip of the One, Supreme God might be preſerved in the World, which was over-run with Idolatry; and Men were to learn of them, from their Examples, Rewards, and Puniſhments, the Knowledge and Worſhip of the One, Supreme God. To the ſame Purpoſe it is farther obſervable, that God never ſuffered the *Iſraelites* Idolatry for any long Time to go unpuniſhed.

In the Second Commandment, God threatens to *viſit the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate him*

(*a*) *Rom.* i. 23. (*b*) *Iſai.* xlvi. 5. (*c*) *See alſo Acts* xvii. 29.

him (*a*), and yet he afterwards promiſed, that the Children ſhould not be puniſhed for their Fathers Sins (*b*). And how doth the contrary ſeem juſt? Here we are to obſerve, *Firſt*, that the Iniquity and Viſitation mentioned, in the Commandment, are both National, and chiefly reſpected the *Jews*; and the Threatening is confined ſtrictly to the Sin of Idolatry, which is here called *hating* God, and which is of the Nature of High Treaſon with us, for which the Father and his Poſterity forfeit their Eſtate: So the *Iſraelites*, for their Idolatry and Diſobedience, forfeiting their Inheritance in the Land which God had given them, on Condition of their Obedience, their Poſterity (who alſo trod in the Steps of their Forefathers, even to the third and fourth Generations) loſt their Poſſeſſions, and were made Captives in a ſtrange Land. In this Senſe, the Threatening of Viſiting the Iniquity of their Fathers upon the Children, is explained (*c*): *They that are left of you ſhall pine away in their Iniquity in your Enemies Land, and alſo in the Iniquities of their Fathers ſhall they pine away with them* (*d*). But afterwards, God, in Compaſſion to his People, ſent his Prophets *Jeremiah* and *Ezekiel*, as in the Places aforementioned, to comfort them, that he would not ſtill uſe that Severity; but they ſhould return into their own Land, and for the future have no more Occaſion to uſe the Proverb, (*e*) *The Fathers have eaten ſour Grapes, and the Childrens Teeth are ſet an edge*, that is, the Fathers ſinned, and were Idolaters, and their Children ſuffer in Captivity; but every one ſhall anſwer for

(*a*) *Compare* 2 *Kings* xxiii. 26. (*b*) *Jer.* xxxi. 29, 30. *Ezek.* xviii. (*c*) *Levit.* xxvi. 39. (*d*) *Compare Lam.* v. 7. (*e*) *Ezek.* xviii. 2.

his own Sin only: But even this was upon Condition of their Continuance in Repentance and Reformation; for when they did afterwards again revolt, the Iniquities of their Forefathers were again avenged upon them, in their dreadful and final Deſtruction. (*a*) *Fill ye up the Meaſure of your Fathers, that upon you may come all the righteous Blood ſhed upon the Earth*, &c. *Secondly*, When God viſits the Iniquity of the Fathers upon the Children, or puniſhes the Children for their Fathers Faults, it is not by Spiritual and Eternal, but only Temporal Puniſhments, whereby their Parents are puniſhed in them, they being a Part of their Parents: And God hath a full Power and Dominion (*b*), as over all our Poſſeſſions, ſo over our Lives, as being his Gift, which he may take from us as he pleaſes. Farther, if ſuch Children have imitated their Father's Vices, then they deſerve Puniſhment for their own Sins too; as the *Jews* in our *Saviour*'s Time filled up the Meaſure of their Fathers: But if ſuch ſuffering Children ſhould be pious, their Puniſhment would be to them a Fatherly Chaſtiſement for their Good, and as a Medicine to heal and ſave their Souls: And God will recompence all their Sufferings with the eternal Joys of Heaven. *Laſtly*, It is to be obſerved, that whereas the Puniſhment is threatened to extend only to the third and fourth Generation; on the other Hand, the Mercy and Bleſſings, promiſed to Obedience, are without Limitation, God *ſhewing Mercy unto thouſands of them that love him.*

As

(*a*) *Matt.* xxiii, 32, 36. (*b*) *Thus God puniſhed* David's *Sin, by the Deſtruction of his People with a Peſtilence*, 2 Sam. xxiv. *whom* David *ſuppoſed guiltleſs*, *Verſe* 17. Sed Deus qui in vitam ipſorum jus habet pleniſſimum. Grot. de Jur. B. & P. *Lib* II. *chap* xxi. *Sect.* 14, 18.

As for the *Sabbath-Day*, and the ſtrict Reſt injoined in the fourth Commandment (*a*), we are to diſtinguiſh between that which is *Moral*, and that which is *Ceremonial*. Some Time ought to be ſet apart for the Glory and Service of God, our Creator and Preſerver; and there ſhould be ſuch a Ceſſation from Labour, as may give Leiſure for that Service: This is what appears to be Moral in the Commandment. Next we are to conſider what is Poſitive, or Ceremonial.

God had ſanctified, that is, ſeparated to a holy Uſe, at the Beginning, a Seventh or Sabbath-Day, that Men ſhould ſolemnly acknowledge and worſhip him, the only God and Creator of Heaven and Earth, who made all the Creatures in ſix Days, and ceaſed from his Work of the Creation on the Seventh; and therefore ordained this ſuitable Diſtribution of their Time, as a Badge and Livery, that their Religious Service was appropriated to him alone (*b*). Whereby God took Care both to preſerve the Memory of the Creation of the World in the Minds of Mankind, and alſo the Worſhip of him, the only God, by whom it was created (*c*). And we may not doubt, but for ſome Time af-

(*a*) Mede, B. i. Diſc 15. Grot. in Mandatum 4. Exod. xx. 8. *Biſhop* Patrick *on Gen.* ii. 3. (*b*) *Which, when duly conſidered, does not appear to be done by Anticipation. See the aforementioned Authors. And it ſeems unlikely, that* Moſes *ſhould mention God's ſanctifying a Day, to ſecure the Worſhip of the True God, which was not to be obſerved till* 2500 *Years afterwards. See Gen.* ii. 23. (*c*) Aſſentientibus Hebræorum doctiſſimis, duplex eſt præceptum de Sabbato; præceptum recordandi, *Exod.* xx. 8. & præceptum obſervandi; *Exod.* xxxi. 13. &c. Diſtinctio eſt Moſis Gerundenſis, & Iſaaci Aramæ. Præceptum recordandi impletur religioſâ memoriâ mundi conditi; Præceptum obſervandi ſitum in exactâ abſtinentiâ ab omni opere. Illud ad genus humanum pertiet, hoc ad Hebræos ſolos. Grot. de Verit. R. Chriſtianæ, *Lib.* v. *Sect* 10. & *in Exod.* xx. 8.

ter the Creation, this Sabbath (as well as ſacrificing) was obſerved, and poſſibly all along by the Patriarchs, however not recorded, (ſo neither is *David*'s Obſervance thereof mentioned in his Hiſtory, nor that of the other Kings of *Judah* or *Iſrael.*) And, ſuppoſing the Obſervation thereof by them, there appears no more Occaſion for *Moſes* to mention it particularly, in the ſeveral Accounts he gives of them and their Affairs, than there was that they took their natural Repoſe each Night. But afterwards it came to be neglected by the Generality of Mankind, Idolatry prevailing in the World: And it might be intermitted by the *Iſraelites* during the *Egyptian* Bondage: But now the Children of *Iſrael* having paſſed over the *Red-Sea*, and ſo being delivered from the Bondage in *Egypt*, and fed by God with Manna, the Inſtitution of the Sabbath was renewed. *(a) This is that which the Lord hath ſaid, To-morrow is the Reſt of the Holy Sabbath unto the Lord:* By which Words it ſeems that the Sabbath was no new Thing, as to the Religious Offices, but that the ſtrict Ceremonial Reſting on the Sabbath was now added and injoined *(b)*; for they were henceforward to obſerve it *unto the Lord*, not only now, as Maker of Heaven and Earth, but alſo as *being in Covenant with them, and their Deliverer from their Slavery in* Egypt: And therefore he requires a ſtrict Ceremonial Reſt of them, as a Memorial of their Reſt from that Slavery *(c)*: And, at the ſame Time, ſuch an Obſervation of the Sabbath, with a Reſting thereon, was miraculouſly confirmed, by the Manna's being given for ſix Days, and not on the Seventh; and by its not ſtinking, nor

(a) *Exod.* xvi. 23. (b) Grot in loc. (c) *See alſo Deut.* v. 14, 15.

nor breeding Worms, as that did which was kept for any other Day but the Seventh.

But as for us Chriſtians, though we are not obliged to a *Jewiſh* Ceremonial Reſt, which they were, in Memory of their Reſt from their Bondage, we are to obſerve a ſeventh Day, or one Day in ſeven, as it was at firſt ſanctified *(a)*, that is, whereon to worſhip and glorify the True God, the Maker of Heaven and Earth; otherwiſe we ſhould ſeem to deny God the Creator of the World; the Sabbath being a Sign that we, as well as the *Jews*, *(b)* are Worſhippers of him who made all Things, and reſted on the Sabbath-Day. This Interpretation is farther ſtrengthened, by obſerving, that in the fourth Commandment, what was peculiar to the *Jews* is left out, *viz.* their Deliverance from the *Egyptian* Bondage *(c)*, and a Reference is made only to the *(d)* Creation.

Againſt this Interpretation it is objected, How comes the Day to be changed? Why do we not obſerve the ſame Sabbath-Day which was at firſt ſanctified, wherein God finiſhed the Works of his Creation? In Anſwer hereto, we are to take Notice, that whether this Sabbath-Day in the Commandment were in Order the Seventh from the Creation, or not, the Scripture is ſilent. The Example of the Creation is brought for the *Quotum*, *viz.* one Day of ſeven, or the Seventh-Day, after ſix Days of Labour; not for

(a) *Gen.* ii. 2. *(b)* *Exod.* xxxi. 16, 17. *(c)* *Which yet is expreſſed, Deut.* v. 14, 15. *(d)* *Indeed in* Exod. xxxi. 16, 17. *where the Sabbath is called* a Sign between God and the Children of *Iſrael, the Creation is given as a Reaſon, which is univerſal, and obliging to all Mankind, but that might be becauſe it was actually ſo then, the Sabbath being ſuch a Sign then between God and the* Iſraelites, *and not among the reſt of Mankind; who had loſt the Obſervation of it: And God was pleaſed to renew it then only among the* Iſraelites.

the Deſignation of any certain Day for that Seventh. And it is impoſſible for the *Jews* to prove, that the Day they obſerve is the Seventh from the Creation. Beſides, that the whole World cannot be tied to the Circumſtance of Time preciſely; for in ſome Parts of it the Sabbath will fall Eighteen Hours later than in *(a) Paleſtine.*

As the *Jews* obſerve their Seventh-Day, when God compleated their Deliverance from *Egypt*, ſo we *Chriſtians* obſerve our Seventh-Day, when *Chriſt* roſe again, and compleated our Redemption *(b)*, of which their Deliverance was a Figure; and that on the Authority of the Apoſtles and Primitive Church.

For, firſt, St. *Paul* condemns the keeping the *Jewiſh Sabbath-Day*, on which the *Jews* obſerved a ſtrict Ceremonial Reſt, in Remembrance of their reſting from their Bondage in *Egypt* *(c)*. Becauſe, as he ſays, that was only a Shadow of our Redemption by *Chriſt*; and the continuing to obſerve that which was only a Shadow or Figure, would be a ſuppoſing that *Chriſt*, the *Subſtance*, was not yet come. Secondly, As God at the firſt ſanctified the Seventh-Day, ſo our Lord ſanctified the firſt Day of the Week, by riſing from the Dead upon it: Wherefore the Apoſtles, who perfectly knew their Maſter's Will, had their holy Aſſemblies and Exerciſes on this Day *(d)*, and call it the *Lord's-Day*, as being ſanctified by him, and ſet apart for his Service *(e)*; and accordingly thoſe Chriſtians who lived neareſt

(a) Biſhop Patrick, *in Exod.* xvi. 25. *So on the Globe about ſix in the Morning, at* Jeruſalem, *near* 70 *Degrees Longitude, it will be Midnight in Places of about* 340 *Degrees Longitude, as in the* Weſt Indies. *(b) John* xx. 19. *(c) Col.* ii. 16, 17. *(d) John* xx. 1. *Acts* xx. 7. 1 *Cor.* xvi. 2. *(e) Rev.* i. 13.

neareſt to the Apoſtles, and knew their Practice; and indeed the Catholic Church hath obſerved this Day ever *(a)* ſince. Farther, the Sabbath repreſents the Heavenly Reſt, which remaineth to the People of God after this World ſhall be ended *(b)*. Thus much for that which ſeems moſt neceſſary in this Place, to be inquired into of the Ten Commandments: To which we may add the other Precepts of a holy and godly Converſation in the Book of *Deuteronomy*, which alſo explains the Moral Law.

CHAP. IX.

The Second Sort of Laws, viz. *the (c) Ceremonial.*

Firſt, CONcerning the *Solemn Times* of the *Jews*, as the *Sabbath*, (of which before) their *New Moons*, or Times of expreſſing Joy and Thanks for Bleſſings received the Month paſſed (*d*), they had beſides three ſolemn Times every Year; when every Male of all the Tribes, who were able to perform the Journey, was bound to repair to *Jeruſalem*, and to bring his Offering with him, as at the Paſſover, Pentecoſt, and Feaſt of Tabernacles (*e*). The

(a) Mede *Book* i. *Diſc.* 15. Grot. *in* Exod. xx. 8. Cave's Prim. Chriſtianity, *Part* i. *Chap.* 7. *(b) Heb.* iv. 9. *(c) Dr.* Cave *has given ſome Account hereof, ſo far as was anſwerable to his Purpoſe, in his* Apparatus to the Lives of the Apoſtles; *but often ſo conciſely, as made it neceſſary to compare the Law with* Joſephus, Maimonides, *Dr.* Lightfoot, *and ſome others; and to enlarge on ſome Particulars.* *(d) Num.* xxxviii. *(e) Exod.* xxiii. 14, 17. *Deut.* xvi. 16.

The Females ſtaid at home, to take Care of Children, and other Houſhold Affairs; though ſometimes, out of Devotion, the Women alſo went (*a*). Hereby the Generality of the Males eſpecially had thrice in the Year, at leaſt, the Opportunities of offering up Thankſgiving for Benefits received, and imploring future Bleſſings, and of being inſtructed in the Worſhip and Service of God; for then, in a peculiar Manner, the Prieſts were obliged to read, and no doubt, interpret the Law (*b*). And alſo Unity in religious Worſhip was hereby the better preſerved, together with mutual Love and Charity between the Tribes, by their yearly aſſembling together (*c*). To render them ſecure, God promiſed he would ſo reſtrain the neighbouring People, that none ſhould *deſire the Land*, or offer to invade their Country, in the Abſence of the Men, *when they ſhall go to appear before the Lord, thrice in the Year* (*d*).

Of theſe yearly ſolemn Feaſts, the firſt was the *Paſſover*, when a Lamb was killed in the Tabernacle, or Temple when that was erected, as being the Place which God choſe (*e*), and the Blood thereof offered by the Prieſt; after which the Lamb was dreſſed and eaten at home, in their Lodgings at *Jeruſalem*, in a ſolemn Manner, with bitter Herbs and unleavened Bread, as a Memorial of their great and happy Deliverance from their *Egyptian* Bondage, when the deſtroying Angel *paſſed over* their Doors, being ſprinkled with the Blood of the Lamb,

(*a*) 1 *Sam.* i. *Luke* ii. (*b*) *Deut.* xxxi. 11, 12, 13. (*c*) *So* Joſephus *obſerves it to be one End of theſe ſolemn yearly Aſſemblies*, "*by the Freedom of Converſation, and feaſting toge-*"*ther, to create friendly Diſpoſitions one towards another, it be-*"*ing a Matter of common Convenience, for People of the ſame Stock, Intereſt, and Profeſſion, to be thoroughly acquainted*", Antiq. *Book* iv. *Chap.* 8. Gr. *Sect.* 7. (*d*) *Exod.* xxxiv. 24. (*e*) *Deut.* xvi. 6. *So in* Hezekiah's *and* Joſiah's *Paſſover*, 2 *Chron.* xxx. 15, 16. *and* xxxv. 10, 11.

Lamb, and killed the Firſt-born of the *Egyptians* (*a*). The next was the *Pentecoſt*, or *Feaſt of Weeks*, being ſeven Weeks or fifty Days after the Paſſover (*b*), as a Memorial of the Law delivered on Mount *Sinai*. And the third the Feaſt of *Tabernacles* (*c*), when for ſeven Days they abode in Booths, in Memory of their dwelling in Tents in the Wilderneſs, and praiſed God for their Vintage and Harveſt (*d*).

The other ſolemn Times were the Feaſt of *Expiation*, (*e*) in which the High Prieſt entered into the chiefeſt Part of the Temple, called the *Holy of Holies*, with the Blood of the Sacrifice, to make an Attonement, (which ſignifies a Purging from Sin.) The Feaſt of *Trumpets*, (*f*) to ſtir them up to Joy and Thankſgiving to God. The *Sabbatical Year*, or every ſeventh Year, when the Ground was to lie fallow, and whatever Fruits grew of themſelves, either out of ſome Seeds fallen the Year before, or from the old Root, were to be in common (*g*), to ſhew that God was the Proprietor or chief Lord of that Land (*h*), ſo as no Perſon had any *peculiar* Title, but every one held it on the Tenure he ſhould appoint. The *Year of Jubilee* every fiftieth Year, (*i*) in which all Lands were to be reſtored to their firſt Owners, or their proper Heirs, and all former Purchaſes diſcharged; whereby their *Eſtates* were fixed, ſince no Poſſeſſion could be ſo alienated, but it would return, and their Tribes were preſerved diſtinct; and all *Servants* were ſet at Liberty, to ſhew they were all alike redeemed by God from the *Egyptian* Slavery.

Secondly, Another Part of the Ceremonial Law was concerning their *Manner of worſhipping God*, in Sacrifices and Offerings, joined with Prayers and Praiſes,

(*a*) *Exod.* xii. (*b*) *Lev.* xxiii. (*c*) *Lev.* xxiii. (*d*) *Deut.* xvi. 13. (*e*) *Lev.* xvi. (*f*) *Lev.* xxiii. (*g*) *Exod.* xxiii. 10. *Lev.* xxv. 1. (*h*) *Lev.* xxv. 23. (*i*) *Lev.* xxv. 8.

Praiſes, whereby they might *obtain* his Favour and Pardon, and *praiſe* him for his Goodneſs.

Again, by theſe Sacrifices and Oblations, they had a Lecture given them of the *Deſert of Sin*, in the Death of the Sacrifice: They alſo *acknowledged* God as the Sovereign Lord and Diſpoſer of the Creatures, and paid him a Sort of Quit-Rent, as a Proof of their Acknowledgment and Dependance on him; and alſo, by conſecrating ſome Part of their Subſtance to God, they *derived a Bleſſing* on the reſt.

But the chief Ends of ſacrificing were to *expiate* or purge away Sin, as being a Type of *Chriſt*'s Sacrifice on the Croſs, to *expreſs* their Thankfulneſs to God, and *confirm* their Truſt in him.

Theſe Sacrifices were (*a*) either offered for all the People in general, or for particular Perſons. The moſt general was a *Lamb* every Morning and Evening, (that is, at their *third* and *ninth* Hour, or about Nine in the Morning, and Three in the Afternoon,) with a certain Meaſure of *Flour*, and *Oil*, and *Wine*: This was termed a *continual Burnt-Offering* (*b*), which God promiſed to anſwer with *ſanctifying* the Place with the *Shechinah* or *Glory* aforementioned; whereby God manifeſted his daily Preſence with them, called in Scripture his *meeting* them, and *dwelling amongſt* them, to *be their God*, or to grant them Tokens of his Favour (*c*).

The Kinds of Sacrifices were, 1*ſt*, *Expiatory*, or for the Purging away Sin. 2*dly*, *Euchariſtical*, or thankful Acknowledgments for the Uſe of God's Creatures, and his other Favours. 3*dly*, *Peace-Offerings* (*d*), ſo called, either becauſe they were ſaid

(*a*) *Compare* Lev. i, ii, iii. *with* Joſeph. Antiq. *Book* iii. *Chap.* 9. (*b*) *Exod.* xxix. 38, &c. (*c*) *Ver.* 42, 43, 44. (*d*) Grot. *in* Levit. iii. 1. *and* Ainſworth, *ibid.*

ſaid to make or declare Peace and Reconciliation between God and the Offerer, or as a Thanksgiving for Peace, which, among the *Jews*, ſignified all kind of Happineſs and Porſperity (*a*).

The Manner of Sacrificing was thus: The Beaſts which were to be ſacrificed, as Bullocks, Sheep, and Goats, were brought to the Tabernacle, or Temple, and there killed: The Prieſt (*b*) ſprinkled the Blood upon the Altar round about, or poured it out at the Bottom of the Altar, and, in ſome Caſes (*c*), put it on the Tips or *Horns* of the Altar, and then laid ſuch Parts of the Sacrifice as were appointed thereon to be burnt; but in the whole Burnt-Offerings all entirely, except the Skin, which belonged to the Prieſt (*d*). And this was done, that the Death and Bloodſhed of the Sacrifice might be accepted of God in the Sin-Offering, inſtead of the Puniſhment or Death of the Sinner that brought it, the Guilt or Puniſhment of Sin being, as it were, transferred or laid on the ſacrificed Beaſt, (which might be ſignified by the Offerer's *laying his Hand* on the Head of the Offering (*e*), and the Offender who brought it was freed (*f*).

This was called an *Atonement*, which ſignifies a Purging away Sin, and a *Propitiation*, that is, an appeaſing God's Anger; and becauſe *the Life of the Fleſh is in the Blood thereof*, or the vital Spirits in the Blood, therefore, that the Life of the Beaſt might be offered, the Prieſt was to ſprinkle the Blood upon the Altar (*g*).

Farther,

(*a*) *See before the General Rules for the Interpretation of the Scriptures*, Chap. i. Sect. ix. Num. 7. (*b*) *Lev.* i. 5, *&c.* (*c*) *As* Lev. iv. 25. (*d*) *Lev.* vii. 8. (*e*) *Lev.* i. 4. *and* iii. 2, *compared with* Chap. xvi 21. (*f*) *Lev.* i. 4, *and* iv. 26, *&c. and* xvii. 11. Grot. de Satisfactione Chriſti, *Lib.* 10. (*g*) *Lev.* xvii. 6, 11, 14.

Farther, on a leſſer Altar, in the Sanctuary, *Incenſe* or *ſweet Perfumes* were burnt (*a*), the Smoke aſcending up to Heaven, being a Repreſentation of their Prayers and Thankſgivings. Hence, (*b*) at the Time of offering Incenſe, the People are ſaid to be *praying without*, or in their Court (*c*). The ſweet Odour alſo of the burning Incenſe prevented the noiſome Smell, which otherwiſe the Blood and the Intrails of the Sacrifice would have occaſioned, and thereby brought the Sacrifice into Contempt, as one of the Rabbies obſerves (*d*). Any *Iſraelites* who brought the Sacrifice into the Court of the Tabernacle, or Temple, might kill it (*e*), except Doves or young Pigeons (*f*). But that did not make him a *Prieſt*; for the Work of a Prieſt was to *offer the Blood by ſprinkling it on or about the Altar* (*g*), and to *put Fire and Wood, and the Parts of the Sacrifice upon the Altar* (*h*). And ſo it was in their ſacrificing of the Lamb at the Paſſover: Thoſe who brought the Lamb, killed it in the Court of the Tabernacle of the Temple; but the Prieſt offered up the Blood thereof, that is, ſprinkled it on the Altar (*i*).

The meaner Sort of People, inſtead of the Beaſts aforementioned, might offer *Pigeons* and *Doves* for a Sacrifice (*k*), and alſo certain Fruits of the Earth, and particularly *Meal* and *Cakes*, with *Oil* poured, and *Frankincenſe* put thereon; which were to be brought or *preſented* by the Perſon offering to the Prieſt

(*a*) *Exod.* xxx. 8. (*b*) *Luke* i. 10. (*c*) *See alſo* Pſal. cxli. 2. Rev. viii. 3. (*d*) Maimon. Mor. Nevoch. *Par.* iii. *Chap.* 45. (*e*) *Lev.* i. 3, 4, 5, 11. (*f*) *Lev.* i, 15. (*g*) *Lev.* i. 5, 11. (*h*) *Ver.* 7. 8. (*i*) Maimon. Aliique apud Lightfoot's Temple Service, *Chap.* xii. *Sect.* 5, *and* Hor. Hebr. *in* Mat. xxvi. 19. (*k*) *Lev.* i. 14.

Prieſt (*a*), who was to *bring it unto the Altar* (*b*), which *Joſephus* interprets to be a *conſecrating the Offering* (*c*); ſome Part of which was to be burnt on the Altar; another to maintain the Prieſts who attended on God's Service (*d*). This Meat Offering was voluntary, and diſtinct from that which conſtantly attended the daily Burnt-Sacrifice, ſpoken of before.

When the *Peace-Offering* was made, that is, either of *Thankſgiving* (*e*) for Bleſſings already received, or for the Performance of a Vow (*f*), which any one had made to God, of offering ſuch a Sacrifice, when he ſhould have received ſuch a Benefit, or as *a voluntary Offering* made before Hand (*g*), in hopes that God would beſtow the Benefit; when either of theſe were brought, they who offered did eat thereof (*h*), which was a fœderal Act, or a manifeſt Sign of their Friendſhip and Reconciliation with God (*i*), as it were feaſting with him upon what had been offered to him; and therefore whoſoever did eat of the Sacrifices offered to other Gods, as ſuch, profeſſed themſelves to be in Communion with them, or to be their Worſhippers and Servants (*k*). It is farther to be obſerved, that for Sacrifices and Offerings God required the *Firſt-Fruits* and *Firſtlings*, and the *Male* of the *Herd* (*l*), and alſo thoſe who were *without Blemiſh* or any Defect (*m*).

Thirdly,

(*a*) *Lev.* ii. (*b*) *Ver.* 8 (*c*) Καθαγιάζειν, *Gr. Lib.* iii. *Chap.* 9. Antiq. *See for the Chriſtian Oblation*, Mede, *Book* ii. *Chap.* 8. (*d*) *Ver.* 9, 10. (*e*) *Lev.* vii. 11, &c. (*f*) *Ver.* 16. (*g*) *Ver.* 16. (*h*) *Ver.* 15, 16. *Deut.* xii. 6, 7. (*i*) Vid. Grot. *in* Lev. iii. 1. (*k*) *See* Exod. xxxiv. 15, *and what is ſaid on* 1 Cor. viii. x. (*l*) *Exod.* xxii. 29, *and* Chap. xiii. 12. (*m*) *Lev.* xxii. 17, &c.

Thirdly, Another Part of the Ceremonial Law was concerning the *Place* where they performed their Worſhip, and offered the Sacrifices; and that was a *Tabernacle* (or, as we ſhould call it, a Tent or Booth) made with Boards and fine Hangings, to move up and down, as they journey'd towards *Canaan*, a Pattern whereof was ſhewn to *Moſes* in the Mount (*a*). It was firſt ſet up at *Sinai* in the Wilderneſs, and ſo carried along with them when they removed forward. Now, becauſe many Places of the New Teſtament allude to the Worſhip of the *Jews*, and this Tabernacle we are ſpeaking of, they may be the better underſtood by conſidering what follows, *viz.* that this *Tabernacle*, and the *Temple* afterwards built by *Solomon*, were for the main Part one like the other, only the Tabernacle was to be taken down and ſet up again, and therefore was made of Boards, and Hangings, and Curtains, but the Temple was fixed, and ſtrongly built: The chiefeſt Parts of either were, 1*ſt*, The *Tent*, or Houſe itſelf, which was covered; 2*dly*, The *Courts* (*b*).

For the firſt, the *Tent*, or the *Houſe*; the chiefeſt Part of this was at the upper End, called *the Holy of Holies*, which may be likened to the Chancels of our Churches. Into this Part only the *High Prieſt* went once in the Year, on the Expiation Day. Therein was placed a Cheſt, called the *Ark*, which had a Covering of Gold, with a *Cherubim* alſo of Gold at each End. What theſe Cherubims were is not known, only that they had Faces and Wings, which were ſtretched over the golden

(*a*) *Exod.* xxv. 9. (*b*) *For both which ſee* Exod. xxv. *and ſo on to the End of that Book, and* 1 Kings vi.

golden Covering before mentioned *(a)*. Within this Ark or Cheſt were placed the two Tables of the Commandments wrote by God himſelf *(b)*. Note, that the Cherubims were not expoſed to the View of the People, much leſs were they to be worſhipped; but were as Repreſentations or Emblems of the Angelical Hoſts about the Throne of God.

This Ark, containing the two Tables of the Law, was a viſible Teſtimonial and Symbol of God's ſpecial *Preſence* with them, and of the *Covenant* between God and them; for the Ark itſelf, and the golden Covering to it, (called the *Propitiation*, or *Mercy-Seat*) was what God choſe, as it were, for his Seat or Throne: And the two Tables of the Law, within the Ark, was that whereby God teſtified his Will, and which contained the Condition of the Covenant on the People's Part, *viz.* their Obedience to God's Commandments, and therefore it is called, *the Ark of the Teſtimony*, and *the Ark of the Covenant (c)*.

Again, the *Cloud* which appeared on the Tabernacle, and the bright Shining or *Glory* aforementioned *(d)*, that filled it within, plainly manifeſted the Preſence of God, and, as it were, his Dwelling there *(e)*; for this Glory or bright Shining repreſented the Majeſty of God himſelf, as hath been obſerved *(f)* before, and was called by the *Jews*, *Shechinah*, or *Shecinah*, that is, an In-

(a) In Ezek. i. 10. *are mentioned four Faces; of a Man, a Lion, an Ox, and an Eagle; but in* Chap. x. 14. *there is not the Face of an Ox, but* the Face of a Cherub, *with the other three. Hence it is conceived that a Cherub had the Face of an Ox.* *(b) Exod.* xxv. *(c) Exod* xxv. 22. *Judg.* xx 27. *(d) Ch.* ii. *Sect.* 5. *(e) Exod.* xl. 34, 35. *Levit.* ix. 23, 24. 2 *Chron.* vii. 1. *(f)* Ibid.

dwelling, from *Shachan*, a Word that ſignifies to dwell, becauſe the Majeſty of God, as it were, dwelt and was preſent with the Church. At firſt, it filled the whole Tabernacle, or Sanctuary *(a)*; but afterwards reſided moſt conſtantly in the Holy of Holies, on the Ark of the Teſtimony, with a great Luſtre ſhining from between the Cherubims which were thereon, which the Apoſtle calls *the Cherubims of Glory (b)*.

The next Part of the Tent or Houſe was the *Sanctuary*, or Holy Place, like the Body of our Churches: This was parted from the other by a *Veil* or Hanging. In this Part was *the Golden Altar, or Incenſe*, on which the Prieſts burnt Incenſe every Morning and Evening throughout the Year, and alſo a *Table* with *Shew-Bread*, (or, Bread of the Face or Preſence,) as being ſet where God manifeſted his Preſence; and farther, there were *Diſhes*, and *Spoons*, and *Bowls*, and a *Candleſtick*, all which plainly repreſented God's continual Preſence, and, as it were, his Dwelling among them *(c)*, theſe being the ordinary Furniture of a Room and Proviſions *(d)*. *Note*, the Patterns of all Things for the Sanctuary, *&c.* were ſhewn to *Moſes* in the Mount *(e)*, whereby he was more inſtructed than he could be by Words; and the Skill of making them was inſpired into the Workmen, *(f) whom God filled with the Spirit of Wiſdom for that Purpoſe (g)*. And when they were made, they were *ſanctified* or conſecrated to a holy Uſe, by being *anointed* with a peculiar Oil *(h)*, to beget in Men the greater Reverence.

As

(a) Exod. xl. *(b) Heb.* ix. 5. *See* Lev. xvi. 2. 1 *Sam.* iv. 22. *(c) Exod.* xxv. 8. *(d) See Biſhop* Patrick *on* Exod. xxv. 8, 30. *(e) Exod.* xxv. 40. *(f) Exod.* xxviii. 3. *(g) So alſo* Exod. xxxi. 3, 4. *(h) Exod.* xxx. 22, *&c.*

As for the *Courts*; at firſt they were incloſed with Pillars and Hangings; afterwards, by *Solomon*, with Walls. That Court next the Tent, or Houſe, was *the Court of the Prieſts*, where was the *Brazen Altar*, on which the holy Fire, that at firſt God ſent down to conſume the Sacrifice, in Teſtimony of his Acceptance (*a*), was by the Prieſts renewed from Time to Time, and ſo kept continually burning (*b*). And on this Altar the Sacrifices of Lambs and Bullocks, *&c.* were burnt, eſpecially a Lamb every Morning and Evening (*c*). This Altar was appointed to be made at the firſt of *Wood*, *overlaid with Braſs*, or elſe of *Earth*, or of *Stones*; provided they were not poliſhed, (perhaps to give no Occaſion for making any Images on them.) It was to be *five Cubits*, or two Yards and an half ſquare, according to the common Notion of a Cubit, and *three Cubits* or a Yard and a half in Height (*d*). But afterwards, *Solomon* made one far exceeding that, as his Temple exceeded the Tabernacle; for it was twenty Cubits, or ten Yards ſquare: It is ſaid to be *made of Braſs*, that is, moſt likely overlaid with Braſs, as the former was (*e*). None but the Prieſts might enter into the Sanctuary, or Houſe, or into this firſt Court. Without this was another Court, called *the Court of the People*, or *the Court* of Iſrael, whither the People did come to bring their Sacrifices, to ſay their Prayers, and perform their Vows: And ſo where we read of any People, except Prieſts, to come to the Sanctuary or Temple, it is not meant, that they came into the Houſe or Sanctuary properly ſo called, no, nor into the firſt Court

(*a*) *Lev.* ix. 24. (*b*) *Lev.* vi. 13. (*c*) *Exod.* xxviii. (*d*) *Exod.* xx. 24, 25, *and* Chap. xxvii. 1, 2, 4. *and* Chap. xxxviii. 1. (*e*) 2 *Chron.* iv. 1.

next to it, but only into this ſecond Court laſt ſpoken of.

The daily Service was thus performed: At the uſual Time (the third and ninth Hours, or as our nine in the Morning, and three in the Afternoon,) the Lamb (which was the Sacrifice) was killed, the Blood ſprinkled on the Brazen Altar, and the Pieces laid thereon to be burnt; and, in the *Morning*, between the ſprinkling of the Blood, and the laying of the Pieces upon the Altar; in the *Evening* ſomewhat later, between the laying the Pieces on the Altar, and the Drink-Offering, the Prieſt, whoſe Turn was to officiate, burnt the Incenſe on the Golden Altar in the Sanctuary *(a)*: At the ſame Time, the People prayed ſilently, every one by himſelf in their Court: Which Prayers were offered up by the Prieſt, in virtue of the Sacrifice, with that Incenſe of his that went up to Heaven, through the Interceſſion of *Chriſt* the real Prieſt, of whom the *Jewiſh* one was a Type, (as *the Smoke of the Incenſe* offered by the Angel, in the *Revelations, which came with the Prayers of the Saints, aſcending before God) (b)*. The Incenſe-Offering, and Prayers being ended, and the Parts of the Sacrifice (as a Lamb each Morning and Evening, beſides thoſe which were occaſional of divers Sorts) being put upon the Brazen Altar in the Court of the Prieſts to be burnt, (as hath been ſaid,) the *Levites* applied themſelves *(c)* to the Singing of Pſalms, and the Prieſts *(d)* to the Sounding of Trumpets: The *Singers* are mentioned in the Temple-Service, as the *Trumpets* in that of the Sanctuary. And we

(a) Lightfoot's Temple-Service, *Chap.* ix. *Sect.* 5. *(b) Rev.* viii. 3, 4. *(c)* 2 *Chron.* v. 12, 13. *(d) Numb.* x. 8, 10.

we find that *David* and *Solomon* appointed the Singing and Trumpets at the Time of Sacrificing *(a)*, and that *Ezra* reſtored this Cuſtom after the Return from the *Babylonian* Captivity *(b)*, and that the ſame continued in After-Ages *(c)*.

This gives ſome Account of their publick Worſhip, eſpecially of their daily Service, both in the Tabernacle, and alſo afterwards in the Temple, where only the Sacrifices could be offered *(d)*. Nor does it plainly appear, what ſolemn Aſſemblies they had for Religious Worſhip in publick, ſave only at the Tabernacle, or Temple, when they were ſettled in *Canaan*, till their Return from the *Babylonian* Captivity: But no doubt pious Perſons worſhipped God in private, and in their Families; wherein they might be aſſiſted by the *Prieſts* and *Levites*, who having no diſtinct Portion of the Land allotted to them, were diſperſed among all the Tribes. There were alſo *Prophets* to aſſiſt and direct them in a Religious Behaviour, ſuch as we find in *Daniel (e)*, who (according to his uſual Courſe, as well before, as after he was a Captive in *Babylon*) *kneeled upon his Knees three Times a Day, and prayed, and gave Thanks before his God, as he did aforetime.* As for their Worſhip in their *Synagogue*, after their Return, ſee the fifteenth general Remark on the Goſpels. Some underſtand, *(f) They have burnt up all the Synagogues* (or Places of Aſſemblies) *of God in the Land*, of Courts, that were built like thoſe in which they

(*a*) 1 *Chron.* vi. 31. *and* xvi. 7. 2 *Chron.* v. 12, 13. (*b*) *Ezra* iii. 10, 11. (*c*) *Ecclus.* l. 15, 16, 17, 18, &c. (*d*) *See* Exod. xxix. 38, *&c. and* Chap. xxx. 1, *to* 11. *Luke* i. 10. *and compare* Lightf. Hor. in Luc. i. 10. *and his* Temple-Service, *Chap.* ix. *Sect.* 4, 5, 6. (*e*) *Chap.* vi. 10. (*f*) *Pſal.* lxxiv. 8.

prayed in the Tabernacle and Temple, (that is, were open, as that was before the Altar;) and in After-times were called *Proſeuchæ*, ſuch as that wherein our Saviour is ſaid to have gone to pray *(a)*, and ſuch as the People who lived at a Diſtance from the Tabernacle, and afterwards from the Temple, might build for the Exerciſe of their Devotion, before their Captivity: Theſe might be the Places of their publick Aſſemblies (as thoſe called properly Synagogues were in After-times) in all Parts of their Country remote from *Jeruſalem*; to which they uſually reſorted on the Sabbaths and new Moons: And hence the *Shunamite*'s Huſband might aſk, *(b) Wherefore wilt thou go to him*, the Prophet *Eliſha*, *to Day? It is neither New Moon nor Sabbath (c)*.

Moſes only mentions *the Court of the Tabernacle*, as if at firſt there were but one *(d)*. But *David* ſpeaks of *the Courts of the Lord (e)*, and *(f)* we read of *two Courts in the Houſe of the Lord (g)*. After *Solomon*'s Time, the aforementioned Court of the People was divided by a low Wall, the outward Part of which was for the *Women*, in which it is ſuppoſed was *the Treaſury*, *(h)*, and which is thought to be the *new Court*, before which *Jehoſhaphat* ſtood *(i)*.

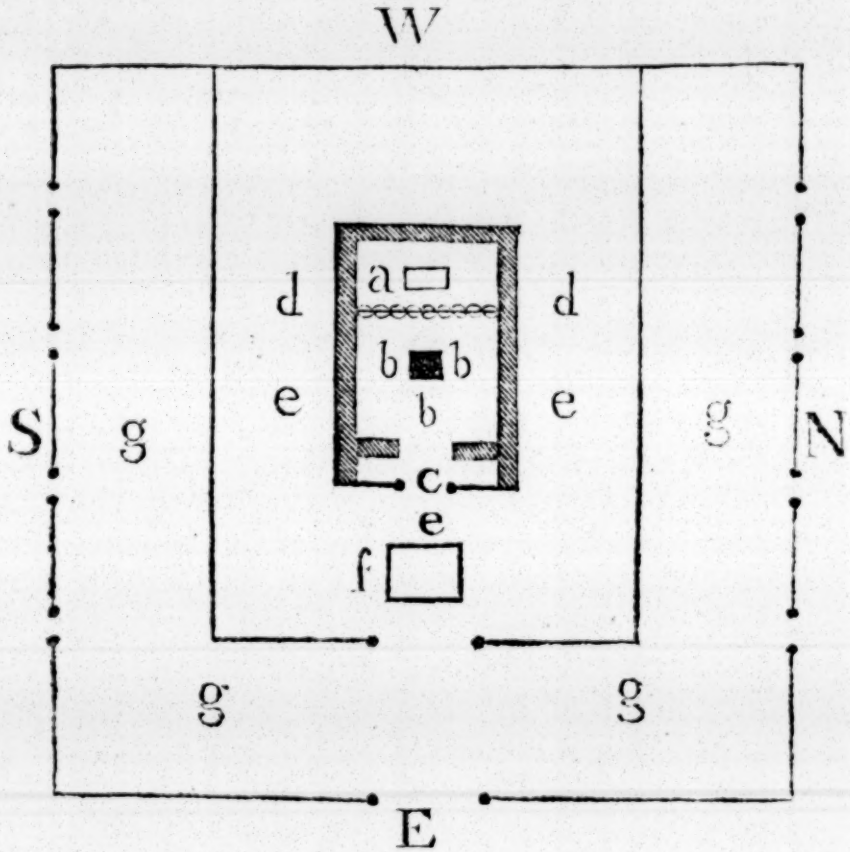
Some Authors mention *the Court of the* Gentiles, ſurrounding the Court of the People; where they might come who were not *Iſraelites*, but Strangers or

(a) Luke vi. 12. *Inſtead of*, in Prayer to God, *it might be rendered* in the Proſeuchæ, ἐν τῇ προσευχῇ τοῦ Θεοῦ. *(b) 2 Kings* iv. 23. *(c) See Dean* Prideaux's *Connection*, *Part* I. *Book* vi. *Anno* 444. *(d) Exod.* xxvii. 9. *(e) Pſal.* lxxxiv. 2. *(f) In* 2 Kings xxi. 5. *(g) See alſo* Jer. xxxvi. 10. 2 Chron. iv. 9. *(h) Mentioned* John viii. 20. *(i) 2 Chron.* xx. 5. *and* Chap. xviii. 19. Joſephus's Wars, *Book* vi. *Chap.* 6. Lightfoot's Temple, *Chap.* xvi. xvii. xviii. xix.

or Proſelytes of the Gate, who profeſſed to worſhip the true God, though they were not circumciſed, and did not obſerve the Law of *Moſes*. In this Court they allowed *Sheep and Oxen, and Doves* to be ſold for Offerings, and *the Table of Money-Changers* to ſtand, which our Lord overthrew *(a)*. Theſe Money-Changers might either change other Money into Half-Shekels, for the Offerings enjoined *(b)*, or elſe return Money for thoſe who lived remote. This Court *(c)* of the *Gentiles* is ſaid to be ſeparated from the other with a low Wall, to which the Apoſtle alludes *(d)*, when he ſays, that *Chriſt is our Peace, who hath made both one, and hath broken the middle Wall of Partition between us*, that is, between *Jews* and *Gentiles*. The Temple ſtood on Mount *Moriah*, having the Front towards the Eaſt: But the Courts were not on a Plain, at the Top of the Mount, but there was an Aſcent on the Eaſt-Side, from one Court up to another by Steps. *Note*, the Courts, as well as the Houſe or Sanctuary, are in Scripture called by the Name of *the Temple (e)*. Hereto we may add an Obſervation of *Joſephus (f)*, that there was *but one Holy City, and one Temple in it, and one Altar; but no more Temples or Altars in any other City; for the* Hebrews *are but one Nation, and worſhip but one God.*

(*a*) *John* ii. 14. *Matt.* xxi. 12. (*b*) *Exod.* xxx. 15. (*c*) Lightf. ibid. Mede, *Book* i. *Diſc.* 3. (*d*) *Epheſ.* ii. 14. (*e*) *Matt.* xxi. 12, 13. *Luke* i. 10. (*f*) Antiq. *Book* iv. *Chap.* viii. *Sect.* 5.

The Figure here drawn renders this Account of the Jewiſh *Tabernacle and Temple the more plain.*



a b b b, *The Tent or Houſe itſelf.*

a, *The Ark in the Holy of Holies.*

d d. *The Veil which parts the Holy of Holies from the Holy Place or Sanctuary.*

b b b, *The Holy Place or Sanctuary: In which the Altar of Incenſe* b b, (*with the Table and Shew-Bread,* &c.)

c, *The Porch.*

e e e, *The firſt Court, or Court of the Prieſts, or the inward Court, ſeparated from the reſt with a low Wall.*

f, *The Brazen Altar, on which the Sacrifices were offered.*

g g g g, *The Court of* Iſrael, *or the Court of the People, or the outward Court.*

The

The great Gate was on the Eaſt (*a*.) There was no Gate on the Weſt; but ſeveral on both Sides, North and South (*b*).

Towards ſupplying of the Neceſſaries for the Houſe and publick Service of God, beſides the Offerings of the People, *Moſes* was ordered to apply the *Half Shekel*, (being about fifteen Pence of our Money,) which *every one*, or every Man, *from twenty Years old and above*, rich and poor alike, was to *give an Offering unto the Lord*, as a Ranſom for

(*a*) *Therefore* Moſes *and* Aaron *were appointed to* encamp before the Tabernacle Eaſtward, keeping the Charge of the Sanctuary, *that none but the Prieſts might go into it*, Num iii. 38. *So alſo* Maimon. Mor. Nevoch. Par. iii. Chap. 45. Sanctum Sanctorum — Majeſtas divina in Occidente. *And ſo much the Prophet ſhews from his Viſion*, Ezek. viii. 16. At the Door of the Tabernacle were about five and twenty Men, with their Backs towards the Tabernacle, and their Faces toward the Eaſt, and they worſhipped the Sun toward the Eaſt, *ſo that the Entrance into the Temple was toward the Eaſt; otherwiſe the Idolaters could not, at the ſame Time, have their Backs toward the Temple, and their Faces toward the Eaſt. Compare* Ezek. xlvi. 1. *and* Joſeph. Antiq. Book viii. Chap. 2. *Hereby the true Worſhippers looking toward the Weſt, where ſtood the Mercy Seat, (the Symbol of God's Preſence in the Holy of Holies,) were prevented from imitating the Heathen, eſpecially the* Perſian *and* Chaldean *Idolaters, in worſhipping of the Sun towards its Riſing in the Eaſt. But on the other Hand, the Primitive Chriſtians generally turned toward the Eaſt in their publick ſolemn Adorations, as eſteeming that Part of the Heavens a Symbol of* Chriſt, *the* Orient, *which we tranſlate the* Day-Spring, *Luke* ii. 78, *who is alſo* the Son of Righteouſneſs, *Malachi* iv. 2. *and who, as they judged, ſhould appear at his ſecond Coming in the Eaſtern Part of the World.* Tertul. Apol. *Chap.* xvi. Gregory's Notes and Obſervat. *Ch.* 18. Bingham Antiq. *Book* xiii. *Chap.* 8. *Sect.* 15.

(*b*) *Note*, The Dimenſions are not obſerved in this Plan; tub the Form of the Temple is deſcribed according to the Delineations thereof, in the *Apparatus* to Biſhop *Walton*'s *Polyglot*, and Dean *Prideaux*'s *Ichnography*, and Dr. *Wells*'s *Hiſtorical Geography of the Old Teſtament*.

for his Soul or Life *(a)*, which they were enabled to pay out of the Spoils of the *Egyptians*, at their going forth out of *Egppt (b)*. The *Hebrew* Doctors ſay, that this was a perpetual Ordinance, and that the Half-Shekel was paid every Year by all, except Women, Bondmen, and Children *(c)*. And, by the Account of *Joſephus (d)*, it was not only paid in the Wilderneſs, for the Maintenance of the Tabernacle-Service, but all along afterwards *to the Temple (e)*; and even by them who dwelt abroad; for this *Didrachma*, or Half-Shekel, with other *holy Money devoted to God, according to Cuſtom, Joſephus* ſays *(f)*, *was tranſmitted to* Jeruſalem, *by the Jews of* Meſopotamia *and* Babylon; though ſometimes it might be neglected *(g)*.

Fourthly, As for the *Perſons* who officiated, *viz.* the *Prieſts*, they were of the Family or Poſterity of *Levi*, one of *Jacob*'s twelve Sons, who were choſen by God to perform the Offices belonging to the publick Services; wherefore their Laws were called *Levitical Laws (h)*.

Aaron, one of the Deſcendants of *Levi (i)*, and *Aaron*'s Poſterity, were choſen for the Prieſts Office *(k)*, the eldeſt Son to be the *High Prieſt*, and the other Sons to be the Prieſts of the ſecond Order, for the uſual Sacrifices, and offering Incenſe, and inter-

(a) Exod. xxx. 11. *(b) Exod.* xii. 35, 36. *(c)* P. Fagius, Grotius, *and* Ainſworth, *on Exod.* xxx. 15, 16. *The Seventy call it*, Exod xxx. 13. δίδραχμον. *(d) Wars, Book* 7. *Chap.* 26. *where he ſays, that the* Roman *Emperor impoſed on the* Jews *the* Didrachma, *as a Tax to be paid to the Capital*, as formerly to the Temple. *(e) See alſo Matt.* xvii. 24. *(f)* Antiq. *Book* 18. *Chap.* 12. *at the Beginning. Compare* Agrippa's *Letter to* Gaius, *near the End* Philo. Legat. *Chap.* 16. *(g) As appears from* 2 *Chron.* xxiv. 5. *to* 15. *(h) Num.* xviii. 1. *to* 8. *(i) Exod.* vi. 16, 20. *(k) Exod.* xl. 12, *&c.*

interceding with God for the People, in Virtue of the Sacrifice offered by them. One great Difference in their Office was, that the High Prieſt alone, and he but once in a Year, entered into the Holy of Holies, and made the Atonement for himſelf and the People, in order to the cleanſing them from their legal Pollutions, and other Tranſgreſſions, (*a*). All the reſt of *Levi*'s Race, called *Levites* (*b*), were to be as it were Attendants on the Prieſts, and employed in bearing the Tabernacle, and taking care of the holy Veſſels, and celebrating the Praiſes of God, with Hymns and muſical Inſtruments (*c*). On ſome of theſe Offices, they were to enter at twenty five Years of Age, and on others at thirty, and ſo continue till fifty (*d*). Afterwards King *David* appointed them ſome Employment in the Houſe of the Lord at twenty years of Age (*e*), and ſo did *Ezra* after the Return from the *Babylonian* Captivity (*f*).

Another remarkable Office of the Prieſt was, in a very ſolemn Manner to *bleſs* the People (*g*). Where it is alſo obſervable, that God promiſed to confirm the Bleſſing pronounced by his Prieſts in a peculiar Manner (*h*); *And they ſhall put my Name upon the Children of* Iſrael, *and I will bleſs them.*

Beſides the Attendance, which the Prieſts were bound to give in their Turns, at the Tabernacle in the Temple, and on the publick Service there, they were obliged likewiſe to ſtudy in the Law, to inſtruct the People therein, and to conduct them, and watch over them (*i*): *They ſhall teach* Jacob *thy*

(*a*) *Levit.* xvi. (*b*) *Numb.* iii. (*c*) *Numb.* iii. 6, &c. *and Numb.* viii. 5. *to the End.* (*d*) *Num.* viii. 24, 25. *and Num.* iv. 2, 3. (*e*) 1 *Chron.* xxiii. 24. (*f*) *Ezra.* iii. 8. (*g*) *Num.* vi. 22, &c. (*h*) *Verſe* 27. (*i*) *Deut.* xxxiii. 10.

thy Judgments, and Iſrael *thy Law; they ſhall put Incenſe before thee (a):* And for this Reaſon, they had Cities aſſigned them (*b*) in all the Corners of the Land; that ſo they might both more eaſily obſerve the Manners of the People, and that the People might the more eaſily have Recourſe to them: Therefore they are called *Watchmen* and *Shepherds* by the Prophets, and therefore we read (*c*), *Ask the Prieſts concerning the Law*; and (*d*) that *the Prieſts Lips ſhould keep Knowledge, and they ſhould ſeek the Law at his Mouth; for he is the Meſſenger of the Lord of Hoſts.* We read indeed of ſome others, who offered Sacrifice, and taught the People; ſuch as *Samuel (e)*, and *Elijah (f)*; but then that was done by an extraordinary Power, as *Prophets*, of whatſoever Tribe they were; but the ordinary miniſterial Offices were proper to the Tribe of *Levi*, and the Prieſtly Family.

Amongſt the Ordinances relating to the High Prieſts, that is not to be omitted, which we read (*g*) concerning the *Urim* and *Thummim*; theſe were ordered to be put in the Breaſt-plate of the *Ephod*, (which was a Garment wore by the High Prieſt) whereby God was pleaſed to reveal himſelf when he was conſulted, in weighty Caſes, that concerned the Public, as the Choice of Magiſtrates, making War, *&c.* The Word *Urim* is generally underſtood to ſignify *Light*, and the Word *Thummim*, *Truth* or *Perfection.* The Scripture doth not acquaint us what this *Urim* and *Thummim* was, neither is there any Mention of them (*h*) where the making of all *Aaron*'s Garments is related. The *Jewiſh* Doctors ſay, it was the ſame with the twelve precious Stones,

(*a*) *Read alſo Deut.* xvii. 8. *to* 14. (*b*) *Num.* xxxv. 1, *&c.* (*c*) *Haggai* ii. 11. (*d*) *Malachi* ii. 7. (*e*) 1 *Sam.* vii. (*f*) 1 *Kings* xviii. (*g*) *Exod.* xxviii. 30. (*h*) *Exod.* xxxix.

Stones, appointed to be ſet in the Breaſt-plate *(a)*. Others think, by *Urim* and *Thummim* is to be meant only that divine Virtue and Power given to the Breaſt-plate, in its Conſecration, of obtaining an oraculous Anſwer from God *(b)*. Much to the ſame Purpoſe, another very learned Perſon ſays, it is for this Cauſe, that the *Urim* and *Thummim*, the *Light* and the *Truth*, are ſaid to be *in* the *Ephod*, becauſe the High Prieſt, having this Ornament on him, receives from God the *Light* and the *Truth* which he declares to Men *(c)*. Whatever it was, God was pleaſed to ſignify his Will thereby to his People, when they conſulted him: But how this was done is uncertain; whether by an extraordinary Shining of the Stones; or by inſpiring the High Prieſt, being arrayed with the *Ephod*, to give an Anſwer to what was deſired; or by a Voice; or ſome other Way unknown to us. We have Inſtances of the People's conſulting with God, and of his anſwering and directing them *(d)*. One of the learned *Jews* ſays, *(e)* that the Manner of asking Counſel by the *Urim* and *Thummim* was thus; When they enquired, the Prieſt, having the *Ephod* on him, ſtood with his Face towards the Ark; and the Enquirer ſtood behind him, with his Face towards the Back of the Prieſt, and asked with a low Voice, as one that prayeth by himſelf; forthwith the Holy Ghoſt came upon the Prieſt, and he beheld the Breaſt-plate, and ſaw therein, by the Viſion of Prophecy, and gave the Anſwer, *&c.*

There

(*a*) *Verſe* 17. (*b*) *Dr.* Pocock *on* Hoſea iii. 4. *p.* 149. (*c*) Du Pin's *Hiſt. of the* Canon, *Book* I. *Chap.* ii *Sect.* 2. (*d*) *Judg.* i. 1. *and Chap.* xx. 18, 23, 27, 28. 1 *Sam.* xxiii. 3, 9. *and Chap.* xxx. 7, 8. 2 *Sam.* v. 19. (*e*) Maimon. apud Ainſworth *on* Exod. xxviii. 30.

There are ſome Paſſages wherein the Anſwer is introduced with, *And the Lord ſaid*; which ſeem to confirm the Opinion of thoſe, who ſuppoſe the Anſwer was given by an *audible Voice* from the Mercy-Seat (*a*).

The Ceremonial Laws are often ſaid to be *Statutes and Ordinances for ever*; whereas they did ceaſe at *Chriſt*'s appearing in the World, who was the Subſtance of what thoſe Laws were but Shadows; or *as the Straw or Stalk decays, when the Seed is ripened* (*b*). Nor were they intended for all the World, but were given to one People; and many of them reſtrained to one certain Land, and particularly the ſacrificing of the Paſchal Lamb, to *Jeruſalem* (*c*). God often declares, that he would call the *Gentiles*; and no one can think, that the *Gentiles* ſhould be governed by the Laws peculiar to the *Jews*, as to keep the Paſſover in Remembrance of a Deliverance from *Egypt*, who never were delivered thence; or that all the Nations of the Earth ſhould go to worſhip him at *Jeruſalem*: So that by the Words *for ever*, as to thoſe Laws, is meant only a *laſting Duration*, ſo long as the *Jewiſh* State continued, and till ſuch a remarkable Period of Time came, which ſhould alter the State of Things, *viz.* till the Time of the *Meſſiah*, or our Lord *Jeſus Chriſt*, and the State of the Goſpel; when God ſhould alter the Obligation of them by a new Revelation of his Will. In ſuch a Senſe, the Servant was ſaid to ſerve his Maſter *for ever* (*d*), that

(*a*) *As Judg.* i. 1, 2. *and Chap.* xx. 18, 23, 28. 1 *Sam.* xxiii 2, 11, 12. 2 *Sam.* ii. 1. *See Dean* Prideaux's *Old and New Teſtament Connected. Page* 1. *Book* 3. ſub. An. 535. (*b*) Irenæus, *Lib.* iv. *Chap.* 7. *But the* Jews *eſteem this as one of the Fundamentals of their Law, that it was never to be abrogated.* Maimon. Porta Moſis, *p.* 175. Edit. Oxon. 1655. (*c*) *Deut.* xvi. 5, 6. (*d*) *Exod.* xxi. 6.

that is, during his Maſter's Life, or till the Year of Jubilee: And *Samuel* is ſaid to abide before the Lord *for ever* (*a*), that is, as long as he lived. And as to the Pretence of the *Jews*, that not only their Law is ſaid to continue for ever, but to their Seed *for all Generations* (*b*); they may as well argue (*c*) that they ſhould be ſtill in Poſſeſſion of *Canaan*, becauſe it is ſaid that God promiſed it to *Abraham*, and to his Seed, *for an everlaſting Poſſeſſion.*

Farther, there was to be eſtabliſhed another Prieſthood than that of *Aaron*, *viz. after the Order of* Melchizedeck, and ſuch a Prieſt was to *judge among the Heathen* (*d*). The Prophets expreſly foretold the End and Period of the Ceremonial Law, the Deſtruction of the Sanctuary, and the Ceaſing of the Sacrifice and Oblation (*e*), and that the Terms of *the new Covenant* ſhould conſiſt, not ſo much in the outward ceremonial, as in the inward ſpiritual true Righteouſneſs, which God would aſſiſt them in, by his Grace working *in their Heart* (*f*). So that it cannot ſo well be ſaid, that their Laws were to be *abrogated by a contrary Law*, as that they were to *ceaſe of themſelves*: The Nature of them ſo requiring, that when the Subſtance appeared, the Type or Repreſentation thereof ought to vaniſh; and the Son being grown up, there ſhould be no need of the Office of *Tutors* or *Governors*, according to the Argument of the Apoſtle (*g*).

We are farther to underſtand, as to thoſe Ceremonial Laws, that notwithſtanding God therein appointed ſo many Sacrifices and Offerings; yet they were not ordained primarily for themſelves, but

(*a*) 1 *Sam.* i. 22. (*b*) *Gen.* xvii. 9. (*c*) *From Verſe* 8. *foregoing.* (*d*) *Pſalm* cx. 4, 6. (*e*) *Dan.* ix. 26, 27. (*f*) *Jer.* xxxi. 31, 32, 33. *Heb.* viii. 9, 10. (*g*) *Gal.* iv. 1, 2, 3.

but ſecondarily (*a*), as an Acknowledgment of the only true God, and a Method of worſhipping him; and alſo as a Teſtimony of the Repentance and Gratitude of the Offerer, and of his Deſire of making Atonement and Reconciliation with God, in order to be encouraged to ſerve him better for the future: Without this, God did not command, nor promiſe to accept, any Sacrifices; and therefore when Men came to prefer Sacrifices and Offerings, barely conſidered in themſelves, before the greater Things of the Law, and valued themſelves as acceptable in themſelves, and placed their Efficacy in a naked Rite, without a ſincere Repentance and Obedience, God would no longer own them. This Remark explains thoſe Paſſages, which ſeem to diſparage and vilify Sacrifices, as if they were a Service God never appointed nor approved, (according to the firſt General Rule aforegoing for interpreting the holy Scripture;) ſuch as (*b*) *I deſired Mercy and not Sacrifice*, that is, comparatively, Mercy, (which is of more Reſpect with God) rather than Sacrifice; as it follows, *and the Knowledge of God more than Burnt-Offerings* (*c*).

Next we may enquire into ſome *particular Reaſons* of the Rites and Cuſtoms enjoined the *Iſraelites*. In the *firſt Place*, the great Deſign of the Law, a learned *Jew*, (as alſo the ancient Fathers of the Chriſtian Church) obſerves, was, to (*d*) *prevent Idolatry*, which had then overſpread the World; and to

(*a*) Maimon. Mor. Nev. *Par.* iii. *Chap.* 32. (*b*) *Hoſea* vi. 6. (*c*) *So Pſalm* li. 16. *Jer.* vii 21. *Mica.* vi. 6. *Iſai.* i. 11, *to* 20, *&c.* (*d*) Maimon. *Ibid. Chap.* 29. Prima legis noſtræ intentio Idololatriam tollere, & quæ illi adhærent, aut occaſionem præbent. Irenæus. *Lib* iv. *Chap.* 28. Facilem ad Idola reverti populum erudiebat per multas avocationes, &c. Sic Tertull. contra Marc. *Lib.* ii. *Chap.* 18. & Juſt. Martyr. Trypho. *p.* 58, & 203.

to that End, to keep thoſe People cloſe to a peculiar Worſhip of the true God, by his own Appointment; and that they ſhould not hanker after the Ways and Cuſtoms of religious Worſhip, performed to Idols and falſe Gods, either by the *Egyptians*, from whom they came, or the Inhabitants of *Canaan*, whither they were going, or the other Nations round about them; as they might have been inclined to do, had not God thus ordained ſo many Rites and Ways of Worſhip of his own chuſing, together with the Time, Place, Manner, and all the ſmalleſt Circumſtances *(a)*.

And as for the Rites and Ceremonies *forbidden* in the Law, the *Jews* were moſt in Danger of imitating the neighbouring *Chaldean*, *Syrian*, *Egyptian*, and *Canaanitiſh* Idolaters, who were afterwards called by the general Name of *Zabii (b)*, whoſe Books the aforecited *Jewiſh* Doctor read, and learned many of their Cuſtoms, and from thence obſerved, that many particular Rites were forbidden by God, in Oppoſition to the Rites of thoſe Idolaters, ſuch as to keep Feſtivals in Honour of the Planets, and for their Worſhip, becauſe the Idolaters did ſo, as thinking their Influence promoted the Fruits of the Earth, which therefore depended on their *worſhipping* of them *(c)*. So again, it was forbidden to wear *a Garment of Linnen and Woollen (d)*, or to *round the Corners of their Heads (e)*, becauſe the idolatrous Prieſts were wont ſo to do. Likewiſe it was ordered, that *a Woman ſhould not wear that which pertaineth to a Man, neither ſhould a Man put on a Woman's Garment (f)*, becauſe ſuch was

(*a*) *Lev.* xviii 3, 4. *Deut.* xii. 29. *to the End of the Chapter, and Chap.* xiv. 12. (*b*) Pocock Specimen Hiſt Arab. *p.* 138. (*c*) *Deut.* iv 19. (*d*) *Lev.* xix. 19. (*e*) *Verſe* 27. (*f*) *Deut.* xxii. 5.

the Practice of the *Zabian* Idolaters, in their Idol-Worſhip (*a*). And poſſibly the ſame may be ſaid of *unclean Meats*, eſpecially *Swine* (*b*). This Truth, that many Rites and Cuſtoms which ſeem to us indifferent, and of no great Moment, were forbidden in the Law; and alſo that other legal Rites were inſtituted in Oppoſition to the idolatrous ones, appears from the Charge (*c*), *After the Doings of the Land of* Egypt, *wherein ye dwell, ye ſhall not do; and after the Doings of the Land of* Canaan, *whither I bring you, ye ſhall not do: I am the Lord your God; ye ſhall therefore keep my Statutes and my Judgments*, &c. In which Words it is implied, not only that the idolatrous Rites of the *Gentiles* were forbidden, but that thoſe of God's Appointment were ſtrictly contrary to the other: And we find the *Jews* often hated and accuſed, by reaſon of the Diverſity of their Laws and Cuſtoms from thoſe of other People: On this Account, *Haman* accuſed them to *Ahaſuerus* (*d*): *There is a certain People ſcattered abroad, and their Laws are diverſe from all People.* And in After-ages, they were repreſented by the *Roman* Hiſtorian (*e*), *as a People whoſe religious Rites were contrary to all the World beſides; that what to others was moſt ſacred, they accounted profane; and on the contrary, allowed and obſerved what*

(*a*) Maimon. *Ibid.* & *Chap.* 30, 37. *The ſame Author indeed ſays,* Pars ibid. *Chap.* 32. Retinuit Deus cultus, eoſq; a rebus & phantaſmatibus, quæ nullam veritatem habent, ad nomen ſuum venerandum tranſtulit: *But then, he inſtances only in ſuch as moſt likely were at firſt appointed by God, as* Temples, Altars, Sacrifices, *and* Proſtrations, *which the Heathens imitated; and Proſelytes might have been diſcouraged by their Aboliſhment.* (*b*) *Biſhop* Patrick *in Lev.* xi. 7. *and* Spencer de Leg. Hebræor. *Lib.* ii. *Chap.* i. *Sect.* 5. (*c*) *Lev.* xviii. 3, 4. (*d*) *Eſth.* iii. 8. (*e*) Tacitus Hiſt. *Lib.* v. *Chap.* 4. *And* Dion. Caſſius *repreſents them as differing from all others, both in their Way of Living and Religion.* Dion. Caſ. *Lib.* xxxvii. *p.* 41.

what by the others were forbidden. The general Cauſe of all which was, that they might be the fartheſt removed from the idolatrous Worſhip which had ſo much prevailed in the World, and be preſerved in the peculiar Worſhip of *Jehovah* the true God, who in a particular Manner had adopted them for his Children, and choſen them for his Servants: And no doubt the Cauſe why a more particular Reaſon cannot be given of ſome prohibited Rites, that may ſeem ſlight to us now, is, what the aforementioned Rabbi obſerved, becauſe *we know no more of the particular Rites of the ancient Idolaters* (*a*).

Some nevertheleſs have thought, that many of the *Moſaical* Ordinances were derived from the Heathen Cuſtoms, eſpecially of the *Egyptians*; which they ſuppoſe might have been innocently brought in at the firſt, and reformed from the impious Additions with which they had been adulterated: But this to others doth not appear ſo probable, who conſider that the *Jewiſh* Ceremonies were of divine Appointment; and would God ordain ſuch Cuſtoms as the Devil himſelf was the Author of? Again, God *ſeparated* the *Jews* from the reſt of the World; and it was on the Account of this Separation, that they were eſteemed *an holy and peculiar People unto God* (*b*). They are therefore commanded expreſly not to imitate the Doings of the *Egyptians* or *Canaanites, neither to walk in their Ordinances* (*c*): So that if there were ſome *Moſaical* Ceremonies which ſeem like to thoſe which were obſerved in *Egypt*, and the neighbouring Places, it may be either becauſe the Heathen imitated the *Judaical* Rites; as in particular, the *Egyptians* might learn *Circumci-*

(*a*) Maimon. *Ibid. Chap.* 49. *ad finem.* (*b*) *Lev.* xx. 26. *Deut.* xiv. 1, 2. (*c*) *Lev.* xviii. 3.

ſion (*a*) from their Neighbours the *Iſhmaelites*, *Abraham*'s Poſterity by *Hagar*, or ſome other People might therein imitate the Poſterity of *Abraham* by *Keturah*, or light on ſome of their religious Acts by chance, or elſe be led to them by the natural Tendency of Things; as there are many Things which Men do very like, and none of them learn from one another.

Secondly, Their Ceremonial Rites were *Types* and *Figures* of *Chriſt* and the Goſpel. A *Type* (*b*) is a Likeneſs or Reſemblance which one Thing has to another, as a Shadow to the Subſtance, or a Picture to a Man; and indeed the general Diſpenſation under the Law looks towards the Coming of the *Meſſiah*: Hence the Law is called the *Shadow of good Things to come* (*c*), eſpecially the Temple Miniſtration had a peculiar Glance at a future State under the Goſpel; and thoſe Sacrifices of Bullocks, and Goats and Lambs, did reſemble and ſhadow forth the great Sacrifice of *Chriſt* offered on the Croſs, when he died in our ſtead, and ſhed his Blood to make an Attonement (or pacify God's Wrath) for us: And eſpecially as a Lamb was a Sacrifice (*d*), upon which God delivered the *Iſraelites* from the Slavery in *Egypt* (*e*); ſo *Chriſt* was the true *Lamb of God* (*f*), which was ſacrificed for the Sins of the World, to deliver us from the Dominion of Sin, the Devil, and Hell (*g*). Hence the Apoſtle, *Chriſt our Paſſover is ſacrificed for us* (*h*). So

(*a*) Vid. Grot. de Ver. Rel. Chriſtianæ, *Lib.* i *Sect.* 16. *And* Annotat. *ibid.* *And* Spencer de Leg. Hebr. *Lib.* i. *Chap.* 4. *Sect.* 4. (*b*) Ab ἔλυπον, *hence* τύπος ὄνυχος, *the* Print *of the Nails*, John xx. (*c*) *Heb* x 1. (*d*) *Exod.* xii. 27. *and* xxxiv. 25. (*e*) *Exod.* xii. (*f*) *John* i. 29. (*g*) *Eph* v. 2. *Heb.* ix. 28 *John* i. 29. (*h*) 1 Cor. v. 7. *From this appears the Miſtake of thoſe, who think that God deſigned*

So alſo at *Chriſt*'s Crucifixion, the Soldiers *not breaking his Legs*, as they had done the two Thieves *(a)*, was typified in the Paſchal Lamb, of which a *Bone* was not to be broken *(b)*. The Lamb was alſo to be *without Blemiſh* *(c)*, typifying *Chriſt*, whom the Apoſtle calls *a Lamb without Blemiſh, and without Spot (d)*. And as no other Place but one, the Temple, was allowed for the Sacrifices, ſo it is the only Mediator *Jeſus Chriſt*, by whom alone Man's Sins could be expiated: So likewiſe the Propitiatory or *Mercy-Seat (e)* was a Figure of *Chriſt*, the true *Propitiation* for reconciling us to God *(f)*.

Again, the High Prieſt on the *Expiation* Day, having ſlain the Sacrifice, entered into the Holy of Holies, to make an Attonement with the Blood of the Sacrifice, (ſprinkling it on the Mercy-Seat, and afterwards on the Altar) for himſelf, and for the Sins of the People *(g)*. This did in a moſt lively Manner repreſent *Jeſus Chriſt*, our great High Prieſt, who having offered himſelf on the Altar of the Croſs, and being aſcended into Heaven, *entered into the* true *Holy Place*, that is, the higheſt Heavens, by virtue of the Sacrifice of his own Blood,

ſigned the Ten Commandments alone for the ſtanding Laws of the Iſraelites, *and did not ordain the particular Ceremonial Laws till after the Idolatry of the* Golden Calf, (*Exod.* xxxii. 2.) *ſince the Ceremonial Law was ordained partly, if not chiefly, to foreſhadow and repreſent Chriſt: And in* Exod. xxix. *the Ceremonies of Conſecrating the Prieſts, and of the daily Burnt Offering, were appointed before the Commiſſion of their Idolatry: Though perhaps the Ceremonial Laws might be multiplied on that Account for the Reaſon abovementioned,* viz. *To preſerve them from all Inſtances of the Idolatry of the Heathen World, ſeeing they were ſo inclined thereto.*

(a) John xix 33. *(b) Exod.* xii. 46. *(c) Exod.* xii. 5. *(d)* 1 *Pet.* i. 19. *(e) Appointed Exod.* xxv. 17. *(f) Rom* iii. 25. *(g) Lev.* xvi.

to appear in the Preſence of God, not indeed to expiate for himſelf but for us (*a*). As alſo the Scape-Goat, on which *Aaron*, by laying his Hands on his Head, *put* the Iniquities of the People (*b*), prefigured by our Lord, who *his own ſelf bare our Sins in his own Body, and was made Sin for us* (*c*). So that whatſoever Virtue was made in thoſe Sacrifices, for the Forgiveneſs of Sins, did operate only as they had relation to *Chriſt*, and through his Death alone. Whence we are to conſider the *Jewiſh* Sacrifices in a twofold Reſpect, *viz. Carnal* and *Spiritual:* In the *firſt Place*, as they ſerved to *the purifying of the Fleſh* (*d*), that is, the taking away the Uncleanneſs the *Jews* contracted by the Breach of the Law, and the exempting them from the Puniſhment which by the Law was to be inflicted for the ſame, in order to their Enjoyment of the Benefit of the *Jewiſh* Religion, and of the Land of *Canaan*. Now, what the Sacrifices, as Types, effected in the carnal Senſe, that in the *ſecond Place*, the Antitype, or Sacrifice of *Chriſt*'s Death repreſented by them, effected in the ſpiritual Senſe, that is, the cleanſing or purifying the Soul from the Guilt of Sin, and an Exemption from the Puniſhment of it, in order to the obtaining *the eternal Inheritance* (*e*). So that, however, as St. *Paul* argues, Juſtification could not be from the Law, or by virtue of the Law, yet *under* the Law, which typified *Chriſt*, was there repreſented by the Redemption, in order to Juſtification.

Once more, the *Glory*, often mentioned before, that appeared breaking through a Cloud, and ſometimes filled the Tabernacle, as it was a Sign of God's Preſence, ſo it ſeems to repreſent the two Natures

(*a*) *Heb.* ix. 10. (*b*) *Lev.* xvi. (*c*) 1 *Pet.* ii. 24. 2 *Cor.* v. 21. (*d*) *Heb.* ix. 13. (*e*) *Heb.* ix. 14, 15.

tures of our bleſſed Saviour *God Man*; the Luſtre and bright Shining repreſenting the glorious Godhead, as the Cloud did his Manhood, or his being cloathed with Fleſh: Accordingly the Apoſtle (*a*) calls him *the Brightneſs of the Glory of God*, and (*b*) *the Lord of Glory:* So he appeared to St. *Paul, who ſaw a Light from Heaven above the Brightneſs of the Sun ſhining round about him* (*c*).

This Repreſentation of *Chriſt* the *Meſſiah* and *Saviour*, ſo long before-hand, in the Ceremonies and Appearances under the Law, ſhews, that the Coming of *Chriſt* was the great Deſign of God, the Effect of his determinate Counſel, and of his Wiſdom and Power, even before the Foundation of the World: Accordingly this Redemption of the World by *Chriſt* ought to be eſteemed by us, as a Work which the Great God himſelf valued ſo highly, and intended from the Beginning as his grand Work and moſt glorious Deſign: Therefore it was foretold, (as hath been obſerved) at the Beginning of the World, ſhadowed out in the Law, and repreſented in the Lives and Actions (*d*) of the moſt eminent Perſons amongſt the *Jews* in all Ages, as *Moſes*, *Aaron*, *Joſhua*, *David*, &c. and all along pointed at by the holy Men and Prophets of God. —*How ſhall we eſcape if we neglect ſo great Salvation?*

Note alſo, That our Chriſtian Prayers and Alms-Deeds are compared in Scripture to the *Jewiſh* Sacrifices and Offerings; and ſo are called the Chriſtian *Sacrifices* and Oblations (*e*).

(*a*) *Heb.* i. 3. (*b*) 2 *Cor.* xxviii. (*c*) *Acts* xxv. 13. (*d*) *As the ancient Fathers obſerved*, Vid. Grot. *in* Matt. i. 22. (*e*) 1 *Pet.* ii. 5. *Heb.* xiii. 15. *Phil.* iv. 18.

Laſtly, Many of the Ceremonial Laws inſtructed the People in the Principles of *inward Purity*, and a *virtuous Behaviour*; as their many Waſhings ſignified the Purity that ſhould be in their Hearts and Conſciences; their not eating Blood taught them to abſtain from Cruelty and Murder; the Smoke of their Incenſe aſcending up to Heaven, inſtructed them to ſend up their Morning and Evening Prayers to God. *Moſes* himſelf expounds the Law to a moral Senſe (*a*), *Circumciſe the Foreskin of your Hearts*, Caſt off all vile Affections. It is evident that the Old Teſtament gives two different Repreſentations of Religion. Accordingly, the Notion which the Patriarchs, and Prophets, and other eminent Perſons among the *Jews*, had of their Religion, was very different from that of the more ignorant and inferior Sort; for theſe laſt ſeem to have attended moſt to the mere outward ceremonial Ordinances, overlooking the ſpiritual Intention of the ſame; whereas the former looked on their Religion as on Inſtitutions more ſpiritual, and agreeable to the two fundamental Principles of Natural Religion, the Love of God above all Things, and of our Neighbour as ourſelves; both which are required (*b*). Theſe Perſons lived under a grateful Senſe of the Divine Providence, and were ſupported with the Hopes of obtaining an Intereſt in God's Promiſes, eſpecially the principal one of the *Meſſiah* and *Saviour* (*c*). Thus much we learn from St. *Paul*,

(*a*) *Deut.* x. 16. (*b*) *Deut.* vi. 5. *Lev.* xix. 18. *compared with Mat.* xxii. 36, *&c. to which may be added, Micah* vi. 8. What doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with thy God? *See alſo Iſa.* i. 11, *to* 20, *and* lxvi. 2, 3. *Compare Ecclus.* xxxv. 1, 2, 3. (*c*) *This is obſerved by* Ignatius, Epiſt. ad Philadelph. *Num.* 5, 9.

Paul, who calls the mere outward and ceremonial Appointments, conſidered only by themſelves, *weak and beggarly Elements* (*a*); whereas the Law, conſidered with the ſpiritual Intention of it, is *holy*, *juſt*, and *good* (*b*); and the Patriarchs, *Abel*, *Enoch*, *Noah*, and *Abraham*, were *juſtified by Faith* (*c*), *and did eat the ſame ſpiritual Meat*, that is, myſtically taſted of the Benefits of *Chriſt*, by Faith in him who was to come (*d*), and embraced the ſame *heavenly Promiſe*, *having ſeen them afar off* (*e*). But by Degrees the *Jewiſh* Church became ſo corrupt, that this ſpiritual Deſign of the Law was little attended to, the Generality of the *Jews* contenting themſelves with a mere bodily Obſervance of the ceremonial Part, as we ſhall find when we come to conſider their State in the Times of the Goſpel.

Thus much for the ſecond Sort of Laws among the *Jews*, namely, the *Ceremonial Laws:* And it is hoped by the Remarks aforegoing one may much better underſtand the *New Teſtament*.

(*a*) *Gal.* iv. 9. (*b*) *Rom.* vii. 12, 14. Digniſſima ſunt lectu quæ apud Grot. de jure belli et pacis, *Lib.* 1. *Chap.* 2. *Sect.* 6. *Num.* 4. (*c*) *Heb.* xi. 13. (*d*) 1. *Cor.* x. 3, 4. (*e*) *Heb.* xi. 13.



CHAP.

CHAP. X.

Of the Judicial Law.

III. A Third Sort of Laws God gave the *Jews*, were *Judicial Laws*, which may be compared to our Statute-Laws in *England*. They were, for the moſt part, calculated for the *Jewiſh* State in their own Country; but are not to be made a general Pattern and Standard for the Laws of other Nations, unleſs where there is an equal Concurrence of Circumſtances, and the Application is manifeſt. In ſuch a Caſe, indeed, we may rely on the infinite Wiſdom of God for Equity and Proportion: Or where any particular Law is a Branch of the Law of Nature, the Reaſon of which is immutable and eternal: Otherwiſe theſe Judicial Laws went off with the *Jewiſh* Commonwealth.

Theſe were ſuch as concerned their Eſtates and Poſſeſſions, their Cattle and Goods, and concerning buying and ſelling, *&c.* containing the Rules which God would have his People obſerve in the Land which he had given them *(a)*.

It hath been queſtioned how far theſe *Judicial Laws* oblige Chriſtians in two Particulars therein forbidden, ſuppoſing them not to be forbidden by the Laws of other Countries. In the firſt Place, thoſe concerning marrying with near Kindred *(b)*: Some of the Degrees mentioned *(c)*, may be ſuppoſed

(*a*) *Exod.* xxi. xxii. xxiii. *Part of* Numbers, *and Part of* Deuteronomy. (*b*) *Lev.* xviii. (*c*) *Verſe* 7. *to Verſe* 14.

poſed to be ſuch as were eſteemed unlawful by many of the Heathen World, and ſo were truly Abominations; but it cannot be affirmed that all the reſt are ſuch, eſpecially ſince the Law, in ſome Caſes, ordered the marrying within one Degree forbidden (*a*), that of the Brother's Wife; and therefore the Term laſt mentioned *Abomination* cannot be applied to all the Degrees alike: But as to thoſe forbidden, they are (*b*) in the ſame Senſe as (*c*) the Sacrifice in which was a Blemiſh, or any evil Favouredneſs, is termed an Abomination, not in inſelf, but becauſe God poſitively forbad it. It is alſo thought that the more remote Degrees were forbidden, not as ſtrictly Abominations in themſelves, but that they might ſerve as an Hedge or Outwork, to keep them at a greater Diſtance from the others that were ſo (*d*).

There hath alſo been a Diſpute concerning another of theſe Laws, *viz.* that of Uſury, whether it be ſtrictly binding to Chriſtians. Uſury, in itſelf conſidered, cannot be ſaid to be contrary to Juſtice, becauſe it is moſt reaſonable that the Lender ſhould have and contract for a Part of the Gain and Advantage which the Borrower may make of his Money, as well as a Landlord may expect Rent for his Land; and though the *Moſaical* Law forbad the *Jews* to take Uſury of their Brethren, or natural *Jews*, yet they were allowed to lend upon Uſury to a Stranger (*e*, which God would not have allowed, if Uſury had been morally evil in itſelf. Indeed Uſury, as well as any other Dealing, is ſubject to Abuſe, which is to be avoided, either in reſpect to

(*a*) *Verſe* 16. (*b*) *Verſe* 14. (*c*) *Deut.* xvii. 1. (*d*) Hottinger Theſaurus. *Lib.* II. *Chap.* iii. *Sect* 2. *p.* 554. de Lege ſcriptâ, *Sepimentum legis*, &c. (*e*) *Deut.* xxiii. 20.

to the Borrower, who, if poor and neceſſitous, may hope for a free Loan from his Fellow-Chriſtian; or in reſpect to the Manner of the Uſury, by exacting, and thereby eating out another's Eſtate, which is therefore termed biting Uſury, and plainly inconſiſtent with our *Saviour*'s Rule of doing unto others as we would they ſhould do unto us. In other Caſes Uſury ſeems not unlawful to Chriſtians, when no other Circumſtances make it ſo: As for the Law againſt Uſury *(a)*, it ſeems to be confined only to the Children of *Iſrael* in their own Country; as that other political Law concerning Lands, to be releaſed every ſeventh Year to their former Owner *(b)*, and ſuch-like *Judicial Laws*; and as for the other Places *(c)*, they are to be referred to the firſt Limitation of Uſury to the *Jewiſh* People. *Laſtly*, as for the Command of *Chriſt (d)*, *Lend, hoping for nothing again*, that is to be explained from the Verſe foregoing, where our *Saviour* enjoins his Followers to be more kind and loving than the Heathen, or Sinners, who would do good, and lend to them only of whom they hoped to receive as much again; whereas *Chriſt* teaches us a more exalted Charity and Good-will, to be merciful, and to love and lend even where we can hope for nothing again, that is, have no Reaſon to expect the like Kindneſs ourſelves another Time.

(*a*) *Exod.* xxii. 25. *and in other Places in the Old Teſtament.* (*b*) *Deut.* xv. 1, 2. (*c*) *Pſalm* xv. 5, *&c. Ezek.* xviii. 8. (*d*) *Luke* vi. 35.

CHAP.

CHAP. XI.

Bleſſings and Puniſhments under the Law.

WHEN we conſider the Promiſes and Threats, whereby God was pleaſed to inforce the Obſervance of his Laws, and to prevent Diſobedience, we find that temporal Things were more expreſly inſiſted on; as on the one hand long Life and Proſperity; on the other Miſery, Loſs, and Death *(a)*. And this, it hath been eſteemed, was done by reaſon of the Groſſneſs and Dulneſs of the People of the *Jews*, who being more affected with ſenſible Things, were therefore more eaſy to be wrought upon by ſuch Expectances. There are indeed no expreſs Promiſes of eternal Life to be found in the Letter of the Law of *Moſes*; and however the earthly Promiſes might be intended, as Signs and Earneſts of the heavenly *(b)*, and therefore may be ſaid to imply a future Happineſs in the next World, as the *Jewiſh* Rabbies affirm *(c)*; yet this future Happineſs, or Life eternal, is no where literally inſerted into the Covenant which God made with the *Jews* on Mount *Sinai*, nor was there any Occaſion for it. The Account given of this Matter by a learned Perſon *(d)*, is worth the Conſideration of the Reader. "The "Law of *Moſes*, being a Political Law, was not "intended for the Government of Mankind, but "of

(*a*) *See* Deut. vi. vii. (*b*) *See what is ſaid before, concerning the Covenant which God made with* Abraham. (*b*) Hottinger. Theſaurus, *Lib.* II. *Chap.* iii. *Sect* 2. ad initium, *p.* 545. (*c*) *Dr.* Pocock *on* Hoſ. ii. 3. *compared with Archbiſhop* Tillotſon, *Serm.* V. *Vol.* III. *on* Luke xx. 38, *p.* 165.

" of one particular Nation, and therefore was eſta-
" bliſhed, as Political Laws are, upon temporal
" Promiſes and Threatnings. God had raiſed the
" *Iſraelites* from being no People, to be a peculiar
" People to himſelf among all Nations of the
" Earth, according to his gracious Promiſe to *Abra-*
" *ham*, whoſe Seed they were. And as the Laws
" did more particularly concern the well ordering
" of them as a peculiar People, and a diſtinct Na-
" tion in their outward Government or Policy, both
" Eccleſiaſtical and Civil; ſo did their Bleſſings
" and Curſes, for the moſt Part, and according to
" the moſt obvious Meaning of the Words, ſeem
" to reſpect their outward Condition and Welfare
" in this World, in that Land which God ſhould
" give them, rather than what ſhould concern the
" State of their Souls in the other World. And
" no marvel that no ſuch particular or diſtinct Men-
" tion of that ſhould be made in the Promiſes or
" Threats, Bleſſings or Curſings under the Law,
" the Knowledge thereof being not a new Thing,
" which they were now firſt to be made acquainted
" with. It is to be ſuppoſed that they had con-
" cerning that been ſufficiently inſtructed all along
" from their Father *Abraham*, of whom God ſaith,
" that he knew him; that he would command his
" Children, and his Houſhold after him, and they
" ſhould keep the Way of the Lord *(a)*, of whoſe
" Doctrine in this Kind, and from him propagated
" to his Poſterity, in the Scripture Teſtimony is
" given *(b)*. They were therefore now to be in-
" ſtructed not ſo much concerning the Principles
" of Religion, that is, the inward Part of it, and
" a ſpiritual Worſhip, as concerning their outward
" Behaviour, that it might be worthy of it, and
" ſuch

(a) *Gen.* xviii. 19. *(b)* *See* Heb. ix. 9, 10, 13.

"such whereby they might glorify that God whom "they had hitherto ſerved, and who had now ſo "greatly rewarded, and highly exalted them for "their Service, before the Eyes of all Nations, as to "make them, from being a few, to be a glorious "Kingdom, *&c.*" So that it was not the Buſineſs of the Law to eſtabliſh an eternal Eſtate of Happineſs; but as the People of all Nations are encouraged in their Obedience and Subjection to Governors from the Benefit of Safety and Protection under them, ſo the *Iſraelites* were to be ſettled in a regular Method of Life, both Religious and Civil, and encouraged therein by temporal Promiſes, the Happineſs of the next World having been communicated to their Father *Abraham*, on which they had Cauſe to rely.

However, the Holy Scriptures of the Old Teſtament plainly ſuppoſe a ſeparate State after this Life, and a future Happineſs. It could be on no other Principle that *Saul* deſired *Samuel*'s Ghoſt to be brought up to him *(a)*. St. *Paul* likewiſe aſſures us, that *Abraham*, *Iſaac* and *Jacob* looked beyond the temporal *Canaan*, even for a better Country, that is, an Heavenly *(b)*; and that *Moſes* had Reſpect unto the Recompence of the Reward *(c)*, which could not mean the Poſſeſſion of the Land of *Canaan*; for *Moſes* only had a View of it from Mount *Piſgah*, but never ſet Foot thereon. Again, this Reward is ſet in the Ballance againſt the Enjoyments of Pleaſure for a Seaſon *(d)*, and therefore the Reward muſt be future and eternal: And *Daniel*, one of the latter Prophets, more expreſly mentions the Reſurrection *(e)*. And therefore

(*a*) 1 *Sam.* xxviii. 11. (*b*) *Heb.* xi. 16. (*c*) *Ver.* 26. (*d*) *Ver.* 25. (*e*) *Chap.* xii. 23.

fore although *Chriſt* hath in a more clear Manner (*a*), and alſo in reſpect to the Reſurrection of the Body, brought Life and Immortality to Light through the Goſpel (*b*), yet even before and under the Law, holy Men, and thoſe who were more ſpiritual, were encouraged to love and pleaſe God, not only for the obtaining Peace and Proſperity in a temporal *Canaan* upon Earth, but alſo in Hopes of a future Eſtate of Joy and Bliſs. Upon this Account a *Jewiſh* Doctor tells us (*c*), thoſe Promiſes of good Things were to be underſtood of furniſhing them with Neceſſaries, in order to farther and promote their Obedience: For, ſays he, no Man can ſerve God as he ought when he is ſick, or in Want, or vexed with Wars; therefore hath God promiſed the contrary Bleſſings, that they might perfect their Obedience, and be worthy of the Life of the World to come; only the *Sadducees*, who received nothing as divine Scripture, but what was expreſly mentioned in the Law of *Moſes*, denied a Reſurrection: But then this Notion of a Reſurrection was more obſcure at the firſt, and began to clear up after the Return from the *Babylonian* Captivity, and as the Times of the Meſſiah drew on (*d*). And in *Chriſt*'s Time the *Jews* founded their Hopes of Remiſſion of Sins and eternal Life on the Scriptures of the Old Teſtament (*e*). Although,

(*a*) *For the* Jews *had only groſs Perceptions of a future Happineſs in* Mundo futuro; *ſome placing it in the Enjoyment of dainty Proviſions, fine Houſes and Apparel in the Garden of* Eden; *others in being made great Perſons, and enjoying the World under the Meſſiah; a third Sort in being reſtored to Enjoyments at the Reſurrection.* Maimon. Porta Moſis, *p.* 134. &c. *and* 150, 161. (*b*) 2 *Tim.* i. 10. (*c*) Maimon. apud Patrick *in* Deut. xxviii. 12. (*d*) *See* 2 Maccab. vii. 9, 21, 14, 23, 36, *and* Chap. xii. 44. *Wiſd.* iv. 15, 16. *and* Chap. v. 1, *to* 17. (*e*) *Acts* x. 43. *John* v. 39.

though, after all, the Generality of the *Jews*, eſpecially of thoſe who were of more groſs and carnal Perceptions in ſome Ages, ſeem to look no farther than on temporal Bleſſings and Curſes, which the Sanctions of the Law pointed to, and which they chiefly hoped for under the Meſſiah *(a)*.

[After what has been ſaid of the Promiſes made to the *Jews*, in reſpect to this World, and their comfortable Abode in the Land of *Canaan*, it may not be improper to remark, that the Promiſes of Bleſſings in this Life, contained in the Old Teſtament, and particularly in the *Pſalms*, are to be applied by us, under the Goſpel, in a more reſtrained Senſe, as the New Teſtament inſtructs us, *viz.* ſo far in general as that whilſt we ſeek firſt the Kingdom of God, and his Righteouſneſs, all the Neceſſaries of this Life, ſuch as convenient Food and Raiment, and ſuitable Refreſhments, ſhall be added unto us by the Divine Providence, and all Things ſhall work together for good to them that love God, which is a ſure and ſufficient Foundation for our Hope and Truſt in God, that he will do for us what he knows to be beſt, and fitteſt for us in all Caſes.]

Under the Law the leſſer Offences and legal Pollutions were expiated by Sacrifices and Offerings *(b)*. The greater were puniſhed with a Fine, Reſtitution, and Loſs of the ſame Limb which any one deprived another of *(c)*; or by

(a) Vid. Grot. in Matt. v. 20. *and the ſecond general Remark on the Goſpels.* *(b)* *Lev.* iv. *&c.* *(c)* *Exod.* xxi. *&c. This the* Jewiſh *Rabbies and Chriſtian Interpreters eſteem is not literally to be underſtood, unleſs, upon Application made to the Judges, the offending Perſon refuſed to redeem it with Money, according to* Exod.

Scourging (*a*). The greater Offences were puniſhed with Death, ſuch as Murder, ſmiting and curſing Parents, ſtealing of Men, Witchcraft, Beaſtiality, Idolatry, Adultery, Sodomy, and Blaſphemy. The *Jewiſh* Doctors mention four Kinds of Death, as by Stoning, Burning, Beheading with the Sword, and Strangling (*b*). But the putting to Death ſeems to be chiefly by Stoning (*c*). Sometimes the Offender was cut off by the immediate Hand of God (*d*).

CHAP. XII.

What befel the Iſraelites *after their Removal from Mount* Sinai.

THUS much for the Laws God gave the *Iſraelites* whilſt they were in the Wilderneſs at Mount *Sinai*, where they ſtaid almoſt a Year; for they came thither in the third Month after their going forth out of *Egypt* (*e*), and removed thence in the ſecond Month of the ſecond Year

Exod. xxi. 22. *in another Caſe*, He ſhall pay as the Judges determine. *The Objection from* Lev. xxiv. 19. As he hath done, ſo ſhall it be done unto him, *is anſwered by underſtanding the Paſſage in general, as he hath injured another, ſo he ſhall ſuffer Injury himſelf. And whereas it is ſaid*, Num. xxxv. 31. Ye ſhall take no Satisfaction for the Life of a Murderer, *it ſhould ſeem, they might in other Caſes. Compare* Joſeph. Antiq. *Book* iv. *Chap.* 8. [*Gr. Sect.* 35.] *and* Ainſworth *on* Exod. xxi. 25.

(*a*) *Lev.* xix. 20. (*b*) *For the firſt they quote* Deut. xxii. *for the ſecond*, Lev. xx. *for the third*, Exod. xxi. *and for the laſt*, Lev. xx. 10. *See* Caſaubon Exercit. 16 *Numb.* 92 *Sect.* 77, *p.* 538 (*c*) *Deut.* xvii. 5, 6, 7. *Exod.* xxi. 12. *and* Chap. xxii. 18, 19, 20, &c. *Lev.* xx. 9, 10, 13, 15. *Lev.* xxiv. 16. (*d*) *Lev.* xx. 3. (*e*) *Exod.* xix. 1.

Year (*a*), from whence they journey'd forwards, and at the Time of the firſt ripe Grapes, *viz.* in the fifth Month of the ſecond Year (*b*) after their Departure from *Egypt*, were got as far as *Kadeſh-Barnea*, near to the South Border of *Canaan* (*c*). From thence Spies were ſent to ſearch the Nature of the Land, and of its Inhabitants. The Spies returning, and diſcouraging the People, and they murmuring, God was ſo provoked, that he made them turn backwards again, and wander round about from Place to Place in the Wilderneſs, till all that Generation of Men of War, *viz.* ſix hundred thouſand, and three thouſand five hundred and fifty, which were then twenty Years old and upwards, except *Caleb* and *Joſhua*, died in the Wilderneſs; and it was thirty eight Years (*d*) before the *Iſraelites* came again near the Borders of *Canaan*; ſo that they journey'd in the Wilderneſs forty Years from their Departure out of *Egypt* (*e*); all which Time they lived chiefly on *Manna*, which God gave them from Heaven (*f*), which did not ceaſe till they had paſſed over *Jordan*, and were actually entered into the Land of *Canaan*, and did eat of the Corn of the Land, and then the *Manna* ceaſed (*g*).

There are two other Paſſages in the Hiſtory of the *Iſraelites* marching towards *Canaan*, which are more particularly to be conſidered. The firſt, concerning the Inſurrection of *Corah* and his Accomplices againſt *Moſes* and *Aaron*, becauſe they had not that Share in the Government and the Prieſthood

(*a*) *Numb.* x. 11. (*b*) Vid. Uſſerii Annales. A. M. 2514. (*c*) *Numb.* xiii. 20, 26. (*d*) *Deut.* ii 14. (*e*) *See Numb.* i. 45, 46. *and* Chap. xiii. xiv. (*f*) *Exod.* xvi. 35. (*g*) *Joſh.* v. 12.

hood which they ambitiouſly aſpired to (*a*). God vindicated his own Choice of Officers and Governors by a miraculous opening the Earth, and ſwallowing up the ſeditious Conſpirators againſt the Government, and ſacrilegious Invaders of the Prieſt's Office; a terrible Example, as St. *Jude* obſerves, for all ſuch who, in like Manner, *deſpiſe Dominion, and ſpeak Evil of Dignities*, leſt they alſo *periſh in the Gainſaying of* Core (*b*).

Again, we find in this Hiſtory, that the Cenſers, in which *Corah* and his Company burned Incenſe, were commanded by God to be for ever after ſeparated to a holy Uſe, for making Plates for covering the Altar; and the Reaſon is expreſly given, becauſe that although they were the Cenſers of thoſe preſumptuous Sinners, yet they *offered them before the Lord, therefore they are hallowed* (*c*); plainly inſtructing us in the Reſpect due unto ſacred Things, which having been conſecrated to God, ought not to be employed to common Uſes, but for his Honour and Service: And the Judgments of God afterwards ſhewn upon *Belſhazzar*, for his profaning the ſacred Veſſels of the Temple, ſufficiently evidence how provoking are the Sins of Sacrilege and Profaneneſs (*d*).

Secondly, The other Paſſage is that concerning *Balaam* (*e*), whom ſome think to have had the Knowledge of the true God, and to have been a Prophet (*f*); and that he therefore told the Meſſengers who were ſent to him, (*g*) *I will bring you Word again as the Lord ſhall ſpeak unto me*; and (*h*) *I cannot go beyond the Word of the Lord my God*;

(*a*) *Numb.* xvi. (*b*) *Jude* 8, 11. (*c*) *Numb.* xvi. 38. (*d*) *Dan.* v. (*e*) *Numb.* xxii. *See Dr.* Pocock *on* Hoſea xi. 1. *p.* 567. (*f*) *As* St. *Peter calls him*, 2 Pet. ii. 16. (*g*) *Numb.* xxii. 8. (*h*) *Ver.* 18.

God; but that he was covetous and ambitious, and loved the Wages of Unrighteouſneſs (*a*), and therefore God gave him up to the Deluſions of evil Spirits and Enchantments. Others do rather believe him to have been an Heathen Sorcerer. He is expreſly called a Soothſayer, or Diviner (*b*), as being famous for the Arts of Magick and Enchantments; accordingly he is ſaid to *ſeek for Enchantments* (*c*). The Apoſtle might call him a Prophet, as being eſteemed ſo, and the Expreſſion, *the Madneſs of the Prophet*, is not favourable; and as to what himſelf ſaid of bringing Word as the Lord ſhould ſpeak, and that he could not go beyond the Word of the Lord his God, that ſhews he was over-ruled by the Spirit of Prophecy, and received Counter-Orders from the true God; ſo that he was unable to find any Enchantment againſt *Jacob*, or Divination againſt *Iſrael* (*d*). *Balak*, King of *Moab*, being jealous of the Number and Succeſs of the *Iſraelites*, ſent for this *Balaam* to curſe them, ſince it was an Opinion that ſuch Perſons had a Power, by the Help of their Gods, to afflict all thoſe whom they would, and blaſt their Deſigns; but God turned this to the Good of his People, and the Diſcouragement of their Enemies.

Farthermore, when *Balaam* was going towards *Balak*, it is ſaid, God's Anger was kindled, becauſe he went (*e*), though he was permitted to go (*f*). This doubtleſs was becauſe of his Deſign to get the Money and Honour, and Inclination to curſe *Iſrael*, which he ſhewed, by keeping the Meſſenger another Night (*g*), after God had ſaid unto

 him,

(*a*) 2 *Pet.* ii. 15. (*b*) *Joſh.* xiii. (*c*) *Numb.* xxv. 1. (*d*) *Numb.* xxiii. 22. (*e*) *Numb.* xxii. 22. (*f*) *Ver.* 20. (*g*) *Ver.* 19.

him, *Thou ſhalt not go with them, thou ſhalt not curſe the People, for they are bleſſed (a)*. It is alſo ſaid (*b*), that God would not hearken unto *Balaam*, but turned the Curſe into a Bleſſing; which ſhews *Balaam*'s Deſire and Endeavour to have them curſed. So that it is plain God's Anger was kindled, becauſe he went, that is, with that Intention ſtill, to curſe *Iſrael*; and although he ſucceeded not therein, yet he was inſtrumental, by his wicked Counſel in the Enticement of a great Number of the *Iſraelites*, firſt to commit Whoredom with the Daughters of the *Moabites* and *Midianites*, and then to join with them in the Worſhip of their Idol Gods *(c)*; which occaſioned many to be put to Death *(d)*, and twenty four thouſand to die of the Plague *(e)*. As for the Aſs's ſpeaking (*f*), we may the leſs wonder at it, when there want not ſuch Accounts in Pagan Hiſtory; ſuch as of a Lamb ſpeaking in *Egypt*, and of an Ox crying out, *Rome, beware*; with many like Inſtances out of the graveſt and beſt Hiſtorians (*g*).

Thirdly, *Moſes* and *Aaron* both died before the *Iſraelites* entered into the Land of *Canaan (h)*, whereon the following Reflection may be made, *viz.* That neither the *Levitical* Prieſthood, which *Aaron* executed, nor the *Levitical* Law taught by *Moſes*, can conduct the People of God into the eternal Inheritance; but the Grace of God, by Faith in *Jeſus*, of whom both that Prieſthood and that Law were Types and Shadows.

(*a*) *Verſe* 12. (*b*) *Deut.* xxiii. 5. (*c*) *Numb.* xxv. 1, 2, 3, 6. (*d*) *Ver.* 4. (*e*) *Ver.* 9. (*f*) *Numb.* xxii. 28. (*g*) Grot. & alii in Num. xxii. 28. *in* Pool's Synopſis. (*h*) *Numb.* xx. 12. *Deut.* xxxiv. 1, *to* 6.

CHAP.

CHAP. XIII.

The Manifeſtation of Chriſt *under the Law.*

THE laſt Thing to be noted concerning the *Pentateuch*, is, the Manifeſtation of our Lord *Jeſus Chriſt* therein, by his being not only ſhadowed in the Law, as aforeſaid, but in particular foretold by *Moſes*, and typified by the Brazen Serpent, and, as it were, foreſhewn by divers Appearances to the Patriarchs. In the firſt Place, *Moſes* foretold him, ſaying unto the Children of *Iſrael*, (*a*) *The Lord thy God ſhall raiſe up unto thee a Prophet from the Midſt of thee, of thy Brethren, like unto me; unto him ſhall ye hearken:* Which Prophecy the *Jews*, and many learned *Chriſtian* Interpreters, underſtood of a Promiſe of Succeſſion of Prophets after *Moſes*, to prevent the *Iſraelites* from having Recourſe to Oracles and Diviners, mentioned the Verſe before; but the Apoſtle applies it to the Meſſiah (*b*), and ſo does St. *Stephen* (*c*), and therefore it is to be underſtood primarily of him. *Chriſt*, according to the Fleſh, came of the Tribe of *Judah*, and ſo was raiſed from the Midſt of that People, and of their Brethren; and he was like unto *Moſes*, as having taken on him the Nature of Man, and alſo in giving Laws, (which none of the ancient Prophets did) inſtructing and exhorting to Virtue, and foretelling Things to come: So again, in being a Mediator between God and Man, and a

(*a*) *Deut* xviii. 15. (*b*) *Acts* iii. 22 (*c*) *Acts* vii. 37.

Reconciler of the People to God, in doing many wonderful Works, and conducting towards the *Canaan* of Heaven. This famous Prophecy of *Chriſt* was publiſhed above one thouſand four hundred Years before-hand, and it is explained and applied by the Apoſtle St. *Peter* (*a*). And by the way, this Prophecy of *Chriſt*'s being a Prophet and a Law-Giver, like unto *Moſes*, plainly manifeſts his Authority to fulfil the old Law of *Moſes*, and thereby make it appear that the Shadows of him ceaſe.

Again, as *Moſes* foretold *Chriſt*, ſo the Brazen Serpent he ſet up on a Pole in the Wilderneſs, was a Figure of him; for as they which were ſtung with the fiery Serpents, were ſaved from Death by looking up to the Brazen Serpent, ſo we, looking up by Faith to *Chriſt*, who was lifted up on the Croſs, obtain Salvation from eternal Death (*b*). So great was the Work of our Redemption, that it was thus foretold and repreſented ſo long before.

Farthermore, the ſeveral Appearances mentioned in the *Pentateuch* of God and the Lord, eſpecially where what we tranſlate, *the Lord*, is in the Original *Jehovah*, are aſcribed by the ancient Fathers (*c*), and many other learned Authors, to the ſecond Perſon in the bleſſed Trinity. They affirm, that whenſoever the Divinity vouchſafed a viſible Appearance, it was by the *Logos*, or Word, that is, the Son, and this from Apoſtolical Tradition, that as God the Father at the firſt made the World by his Son, ſo by the ſame Son he afterward manifeſted himſelf;

(*a*) *Acts* iii. 22. *See* Numb. xxi 9. *compared with John* iii. 14. (*c*) Juſtin. Martyr. Apol. 1 Edit. Grabe, *Sect.* 83, *p.* 122, & Trypho Edit. Jebb. *p.* 178. *and* 330. *See at large Archbiſhop* Teniſon *on* Idolatry, *Chap.* xiv. *the five firſt Parts thereof.*

ſelf; and that the Apoſtle intends as much (*a*), where he intimates, that the *Iſraelites* tempted *Chriſt* in the Wilderneſs (*b*), particularly that it was by the Son of God the Appearance was made to *Adam* and *Eve*, by the *Shechinah* aforementioned, when they hid themſelves from the Preſence of the Lord God (*c*). The Ancients alſo farther affirm, that the Son was the Lord, who directed the *Iſraelites* by the contiuued *Shechinah* of *a Pillar of a Cloud by Day*, and *Fire by Night* (*d*), and who afterwards vouchſafed that glorious Luſtre which filled the Tabernacle (*e*). Hence the Apoſtle, ſpeaking of *Chriſt*, in his Epiſtle to the *Hebrews* (*f*), expreſſed himſelf ſo as the converted *Jews* might eaſily underſtand him, calling *Chriſt* the Brightneſs of the Glory of God: And when *Chriſt* was transfigured, and his Face did ſhine as the Sun (*g*), this Appearance St. *Peter* calls the excellent Glory (*h*). So he appeared to *Stephen*, who ſaw the Glory of God, and *Jeſus* ſtanding at his Right Hand (*i*). And ſo *Saul*, when he ſaw a Light above the Brightneſs of the Sun (*k*).

It is alſo believed, that when the Appearances were not made by the Rays of Light or Flame, as is above mentioned, but in the Likeneſs of Angels (*l*), or Men, it was the ſame Son of God who did appear; and that the Manner in which the Appearance

(*a*) 1 *Cor.* x. 9. (*b*) *Dr.* Mills's Greek Teſtament in loc. *and Biſhop* Bull's Defen. Fid. Nic. *Chap.* i. *Sect.* 1. (*c*) *Gen.* iii. 8. (*d*) *Exod.* xiii. 21. (*e*) *Exod.* xl. (*f*) *Chap.* i. 3. (*g*) *Matt.* xvii. 2. (*h*) 2 *Pet.* i. 1. 17. (*i*) *Acts* vi. 55. (*k*) *Acts* ix. 5. *and* xxvi. 13. (*l*) *Some of the ancient* Jews *were of the ſame Opinion:* Sic Moſes Nehammi filius (apud Grot. de Ver. *Lib.* v. *Sect.* 21.) Iſte Angelus, ſi rem ipſam dicamus, eſt Angelus Redemptor: —— Ille inquam Angelus, qui ad Jacob dicebat, Ego Deus Bethel. Ille, de quo dictum eſt, & vocabat Moſem Deus de Rubo.

pearance was effected, was by the Aſſumption or taking to him the Form of ſome principal Angel, with whom he was in a peculiar Manner preſent, but without perſonal Union, and not by an Angel perſonating God; and that this was done as a Prelude or Eſſay, and Token before-hand of his real Incarnation, or taking on him our Fleſh. Thus the Son was that Angel who ſtrove with and bleſſed the Patriarch *Jacob* (*a*), whence *Jacob* called the Name of the Place *Peniel*, that is, the Face of God, *for I have ſeen God Face to Face* (*b*).

Thus far have we given an Account of the five Books of *Moſes* called the *Pentateuch*, viz. *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*.

CHAP. XIV.

The Settlement of the Iſraelites *in* Canaan; *with other Occurrences in the Books of* Joſhua, Judges, *and* Ruth.

THE Book of *Joſhua* acquaints us how the *Iſraelites*, by God's immediate Help, under the Conduct of *Joſhua*, in the Space of ſeven Years, overcame and deſtroyed the *Canaanites*, and were themſelves ſettled in the Land of *Canaan*, about nine hundred Years after the Flood, and four hundred ſeventy ſeven after the Covenant made by God with

(*a*) *Gen.* xxxii. (*b*) *See alſo* Exod. iii. 2. *Joſhua* v. 13, 14, 15, *and* Judges vi. 11, 14, 16, 21. *It is ſuppoſed by ſome, that, at the leaſt, one of thoſe* three Men *who ſtood by* Abraham, Gen. xviii. 2 *was the Son of God; but of that ſee Biſhop* Patrick *on* Gen. xviii. 2. *and* xxii. 22.

with *Abraham* their Forefather: For from *Abraham*'s receiving the Promiſe, to their going down into *Egypt* with their Father *Jacob*, it was two hundred fifteen Years, and their Abode in *Egypt* two hundred and fifteen Years more, their Journeying in the Wilderneſs forty, and the Wars in *Canaan* ſeven, in all four hundred ſeventy ſeven.

Though the Hiſtory of the Wars againſt the *Canaanites* be briefly ſummed up, yet it laſted a long Time *(a)*, that is, ſeven Years; for *Caleb* ſays, forty five Years had paſſed from the Time the Lord ſpake concerning him unto *Moſes*, that is, from the Time he returned from ſpying the Land, to the Diſtribution of it among the Tribes *(b)*. Now of that forty and five Years, they wandered thirty eight Years in the Wilderneſs, after they were got to *Kadeſh-Barnea (c)*; therefore ſeven Years more, to make up the forty five, was the Time of the War; which God might be pleaſed ſhould continue ſo long, partly as the wiſe *Jew* obſerves (*d*), in reſpect to the old Inhabitants themſelves, who being chaſtened by little and little, had Place of Repentance given them, and alſo to exerciſe the Faith and Patience of his People. And, *laſtly*, that the Difficulty of the Conqueſt might make them the more ſenſible of his Power and Goodneſs.

In reading this Hiſtory, we may obſerve, *Firſt*, the Goodneſs of God to the *Iſraelites*, who had been miſerable Slaves in *Egypt*, and made to labour and build Houſes for others. They themſelves are now, in return, poſſeſſed of Wealth they laboured not for, of Houſes full of all good Things, which they filled not, of Vineyards and Olive-trees, which they planted not *(e)*. *Secondly*, We ſee what Sin will

(*a*) *Joſh.* ix. 18. (*b*) *Joſh.* xiv. 6, 10 *compared with Num.* xiv. 24. (*c*) *Deut.* ii. 14. (*d*) *Wiſd.* xii. 1, *to* 11. (*e*) *Deut.* vi. 11.

will bring on a wicked Nation and People, as the *Canaanites* were, even to be rooted out and deſtroyed: Their Iniquities were now full, and God ſpared them not; yet ſtill ſome of the old Inhabitants were left, eſpecially the *Philiſtines*, a ſtout People living on the Sea Coaſts, by whom God exerciſed the Faith and Obedience of the *Iſraelites*, making thoſe *Philiſtines* his Scourges, to chaſten them when they ſinned againſt him (*a*). *Thirdly*, We find that the Walls of *Jericho*, the firſt Town the *Iſraelites* took after they had paſſed over *Jordan*, fell down by a Miracle at the Prieſt's blowing the Trumpets (*b*), to manifeſt God's omnipotent Power, and to encourage the People; yet God was pleaſed they ſhould take the reſt by warlike Stratagems and Fighting (*c*); thereby inſtructing us, that he who hath ordained the End, hath for the moſt Part deſigned the Means for attaining that End; and therefore we ſhould not in general preſume on the End, without uſing the lawful and proper Means. *Fourthly*, That the Word *Joſhua* imports one that ſaves; and ſo the very Name of the Perſon choſen to conduct the People into *Canaan*, is of the ſame Signification in the Original with our Lord *Jeſus*, whom he repreſented, and who conducts his Church into the *Canaan* of eternal Happineſs in Heaven.

Laſtly, That the Sun ſtood ſtill at the Prayer of *Joſhua* (*d*), as afterwards the Shadow was brought ten Degrees backwards in the Dial of *Ahaz* (*e*), ſo that the whole Frame of the Heavens was changed, is indeed very miraculous, and ſo it is acknowledged to be: But as to us, it is no more to be diſputed, that

(*a*) *Joſh.* xiii. 2. *Judg.* xxiii. 20, 21, 22, 23. *and* iii. 12. (*b*) *Joſh.* v. (*c*) *Joſh.* viii, &c. (*d*) *Chap.* x. (*e*) 2 *Kings* xx.

that he who made the Heavens ſhould alter their Poſition, and rectify it again, than that he, who makes a Clock, ſhould diſorder its Motion, and be able to ſet it to rights again; (poſſibly this was effected by ſhortening the Night as much as the Day was lengthened:) So that there is no need to ſuppoſe with ſome, both *Jews* and *Chriſtians*, either that God placed in the Heavens any extraordinary light Body repreſenting the Sun, or that he kept up the Light thereof only by Reflection: The Prophet repreſents it as really done (*a*). However, the Divine Providence ſo ordered this miraculous Effect, that the Heavenly Bodies conſtantly move in their natural Order, as appears from the calculating the Eclipſes by the ancient *Chaldeans*, and modern Aſtronomers (*b*).

When the *Iſraelites* had paſſed over *Jordan*, their chief Camp was at *Gilgal*, in *Benjamin*'s Lot, about two Miles (*c*) on this Side *Jordan*, and there was the Tabernacle of God pitched (*d*), and the Sacrifices offered for about ſeven Years, during their Warring againſt the *Canaanites*. After that, having Reſt, they fixed the Tabernacle at *Shiloh*, in the Tribe of *Ephraim*, more in the Heart of the Country (*e*), and then the ſeveral Tribes took Poſſeſſion of their Lots. The Tabernacle, with the ſolemn Worſhip and Sacrifices, continued to be at *Shiloh* above three hundred Years, till the Time of *Samuel* (*f*).

Note, That the People who came out of *Egypt* were circumciſed; but during their Journeying in the

(*a*) *Hab.* iii. 11. (*b*) Uſſer. Annales, A. M 3291. (*c*) *Dr.* Wells's Geography of the Old Teſtament, *Vol.* ii. (*d*) *Joſh.* v. 10. (*e*) *Joſh.* xviii. 1. (*f*) Uſſer. Annales, A. M. 2563. *See Joſh.* xviii. 1. *Judg.* xviii. 31. 1 *Sam.* i. 3. *and Chap.* iv. 3, *&c.*

the Wilderneſs, Circumciſion was omitted, ſo that none who were born in the Wilderneſs were circumciſed; but Circumciſion being the Seal of God's Covenant with them, he was pleaſed to order it ſhould be renewed when they entered *Canaan* (*a*).

The Land of *Canaan* was divided into twelve Parts or Tribes, according to the Number of *Jacob*'s Sons, as hath been already mentioned in the Account given of *Canaan*.

The Government (*b*) of the Children of *Iſrael* was a Theocracy, or Divine Government, that is, *Moſes*, and after him *Joſhua*, ruled them according to God's immediate Appointment, from Time to Time; ſo that God was truly their King (*c*), and *Moſes*, and *Joſhua*, and after them the Judges, as it were, his Deputies or Vicegerents, inſomuch that when the People made an Offer of the Government to *Gideon*, he anſwered, *I will not rule over you, neither ſhall my Son; the Lord ſhall rule over you* (*d*). God, as their King, made them Laws and Statutes, eſtabliſhed with Rewards and Puniſhments, to enforce the Obſervance of them, and gave Orders and Directions in all Matters of Moment. When the Blaſphemer was brought before *Moſes*, they put him in Ward, that the Mind of the Lord might be ſhewed to him (*e*). So again God himſelf, as King, determined the Right of poſſeſſing an Inheritance to be in the Daughters of *Zelophead* (*f*). The Orders and Directions which God gave *Moſes*, were given Face to Face,

(*a*) *Joſh.* v. 1. *to* 8. (*b*) Joſephus *calls it* Θεοκρατίαν. contra Apion. *Lib.* ii. circa dimidium. Hudſon. Gr. *Sect.* 16. *See a large Account of this in Dr.* Spencer de Legibus *Hebræorum ad finem* Lib. i. (*c*) 1 *Sam.* xii. 12. (*d*) *Judg.* viii. 22, 23. *See alſo* 1 *Sam.* viii. 7. (*e*) *Levit.* xxiv. 12. (*f*) *Num.* xxvii. 5, 6. *See alſo Judg.* xx. 18, 27.

Face, that is, the Voice came to *Moſes* probably out of the *Shechinah*, or the Light and Glory aforementioned, in a moſt familiar and plain Manner, as a Man ſpeaks to his Friend *(a)*; but to *Joſhua*, and others after him, by the Oracle of *Urim* and *Thummim*, ſpoken of before, and probably in the Manner already mentioned *(b)*. In a Word, it pleaſed God to be an immediate King and Governer over the *Iſraelites*, directing their Counſels both in Peace and War, till in *Samuel*'s Time they rejected him, and would have a King over them, like other Nations *(c)*. Nay, even afterwards, their Kings were in a peculiar Manner God's Deputies: Hence *Solomon* is ſaid to ſit on the Throne of the Lord *(d)*, and the Kingdom of his Poſterity is called the Kingdom of the Lord *(e)*. The chief Governors appointed under God, were *Moſes*, *Joſhua*, and the Judges.

Beſides them, there were ſeventy Men choſen, by God's Appointment, out of the Elders of the People, that is, the Heads of their Tribes or Families, and the moſt eſteemed among them *(f)*. Theſe ſeventy were according to the Number of the Perſons of the Houſe of *Jacob*, who were in *Egypt* at the firſt, *viz.* the threeſcore and ſix that came with *Jacob* into *Egypt*, *Jacob* himſelf, and *Joſeph* and his two Sons, in all, firſt and laſt, threeſcore and ten *(g)*, and alſo according to the Number of the ſeventy Elders, which went up to the Lord at Mount *Sinai (h)*. Theſe were to be Aſſiſtants in

(*a*) *Exod.* xxxiii. 11. *Numb.* vii. 8, 9. (*b*) Maimon. *apud* Ainſworth *in* Exod. xxiii. 30. *See Numb.* xxvii. 5, 6, 21. 1 *Sam.* xxiii. 9, 10. (*c*) 1 *Sam.* viii. 7, 19 (*d*) 1 *Chron.* xxix 23. (*e*) 2 *Chron.* xiii. 8. (*f*) *Gen.* l. 7. *and Exod.* iii. 16. (*g*) *Gen.* xlvi. 26, 27. (*h*) *Exod.* xxiv.

in the Government *(a)*, and this was the Riſe of the great Council, or *Sanhedrim (b)*, in the Commonwealth of *Iſrael*, among whom the High Prieſt bore the chief Sway. This great Council conſiſted of ſeventy one, as here they were ſeventy, and *Moſes* their Prince, inſtead of whom was their *Naſi*, or Preſident, in After-ages. The Aſſiſtants choſen before, by the Advice of *Jethro*, had only an inferior Power in ſmall Concerns *(c)*, but theſe had a Portion of the Spirit of *Moſes* put upon them *(d)*, and were endued with the ſame Authority in ſpiritual Matters, as well as temporal *(e)*. This Order of the Council ever after continued among the *Jews* in great Authority both in Matters of Church and State *(f)*; and the Place where they ſat, was at the Temple in *Jeruſalem*, as at firſt they were to aſſemble at the Tabernacle *(g)*. It is mentioned in the Goſpel, as having great Power in our Saviour's Time, by the Permiſſion of the *Romans*. This great Council chiefly conſiſted of the *Prieſts* and *Levites*; other Perſons alſo of Learning and Piety might be choſen into it *(h)*.

The principal Cauſes which came before this great Council, beſides Appeals from other inferior Courts, were concerning falſe Propheſying, and Idolatry, or elſe the Concerns of a whole Tribe. For inferior

(*a*) *Num.* xi. 16, 17. (*b*) *So called by the* Talmudiſts, *from* συνέδριον. *See for this Council,* Maimon. *apud* Ainſworth *in Num.* xi. 16. Lightfoot's Temple, *Chap* 20. Grot. *in Matt.* v. 22. (*c*) *Exod.* xviii. 17, *&c.* (*d*) *Numb.* xi. 17. (*e*) Talmud. Bab. *in* Sanhedr. *Chap.* i. & Maimon *in* Sanhedr. *Chap.* i. *Sect.* 3, 4, 5. *apud* Ainſworth *on Numb.* xi. 16. (*f*) Gabinus, *the* Roman *Preſident, altered the Government for a little Time.* Joſeph. Antiq. *Book* xiv. *Chap.* 10. *but* Cæſar *reſtored it,* Joſeph. *Lib. Chap.* 17. (*g*) *Numb.* x. 16. (*h*) *Deut.* xviii. 8, *&c.* 2 *Chron.* xix. 8. Grot. ibid. Caſaubon Exercit. 13. Anni. 31. Num. x. *p.* 216.

rior and private Matters of Juſtice between Man and Man, there were appointed Magiſtrates in every City, called the Elders of the City, that is, in ſuch City wherein were one hundred and twenty fathers of Families, or more; and the Number of this leſſer Council, or *Sanhedrim*, were twenty three: But if the City could not make up one hundred and twenty Families, then there were only three Judges (*a*). *Joſephus* mentions ſeven Magiſtrates to be in every City (*b*): But, as Biſhop *Patrick* obſerves, both he and the Talmudiſts, before cited by *Ainſworth*, may ſpeak true, with reſpect to different Times and Places; for it cannot but be preſumed, that both he and they underſtood the State of their Country in ſuch publick Matters (*c*).

The Place of theſe leſſer Courts was at the Gate of each City (*d*). Hence the unjuſt Rulers were reproved by the Prophet (*e*), becauſe they had turned aſide the Poor in the Gate from their Right: And it hath been obſerved, that the *Hebrew Shagnar*, which is the Name of a Gate, is taken from a Word which ſignifies to eſteem, or put an Eſtimate upon Things; becauſe of old, Judgment, or Eſtimation of Things; was given out in the Gates of the City. Hence alſo *Jeremiah* bewailing the Deſtruction of the *Jews*, among other Calamities and Loſſes, he complains, *The Elders have ceaſed from the Gate* (*f*).

(*a*) Ainſworth, *ib. and compare Biſhop* Patrick *on* Deut. xvi. 18. *On this Account* Joſephus *calls their Government an* Ariſtocracy, *(as before we obſerved he called it a* Theocracy, *as having God for their King and ſupreme Governor,)* Antiq. *B.* xi. *Chap.* 4. *near the End; and Book* iv. *Chap.* 8. *Gr. Sect.* 17. (*b*) *Ibid. Gr. Sect.* 17. (*c*) *Biſhop* Patrick, *ibid.* (*d*) *Deut.* xvi. 18. *and* xvii. 5. *and* xxi. 19. *Joſh.* xx. 4. *Ruth* iv. 1. (*e*) *Amos* v. 12. (*f*) *Lam.* v. 14.

There lay an Appeal from both the two laſt mentioned Courts in the particular Cities, (either that of twenty three, or that of three Magiſtrates,) to the great *Sanhedrim*, or Council at *Jeruſalem* beforementioned, who finally determined all Cauſes *(a)*.

After the Death of *Joſhua*, and the Elders which out-lived him, and who remembered the Wonders which God had wrought for *Iſrael*, there ſucceeded a Generation who forſook God, and provoked him by their Sins, eſpecially their Idolatry, after the Example of the neighbouring People, in worſhipping *Baal* and *Aſhtaroth (b)*. In this Time of Anarchy and Confuſion, when every one did that which ſeemed right in his own Eyes, all thoſe Diſorders are ſuppoſed to be committed, that are reported in the five laſt Chapters of the Book of *Judges*, which are placed together at the End, that the Hiſtory of the Judges, which is the chief Subject, might not be interrupted.

For the *Iſraelites* Sins, God often delivered them into the Hands of their Enemies, who ſorely oppreſſed them at ſeveral Times for many Years together: But upon their Prayers and Repentance, God ſent or ſtirred up ſome extraordinary Perſons among them, to lead, and defend, and govern the reſt under him, having animated them by a ſecret Impulſe from Heaven, and endued them with the Spirit of Wiſdom and Courage *(c)*. Theſe were called Judges, who were as Generals of the Armies, and had the chief Authority *(d)*, but not the ſupreme and regal Power; for all the while God was their

(a) Deut. xvii. 8, *to* 14. *(b) Judg.* ii. 7, 11, 12. *(c)* 1 *Sam.* xii. 11 *Judg.* ii 16, 18 *and* iii *and* vi. 34. *and* xi. 29 *and* xiii 25 *(d)* Quaſi inter reges dictatores apud Romanos. Grot. in Jud. i. 1.

their King, (as we have ſeen above,) and it was he who commanded the Judges to feed, or to be over his People *Iſrael* in his ſtead *(a)*; ſo that God himſelf, at the ſame Time, is ſaid to reign over them *(b)*. We have the Hiſtory of thoſe Judges, and of their Conqueſts over the *Philiſtines*, and other Oppreſſors of the *Iſraelites*, in the Book of *Judges*, and the firſt ſeven Chapters of the firſt Book of *Samuel*. Here again we may meditate on the Provocation of Sin, the Effects of God's Anger, and his Goodneſs and Power in delivering his People on their Repentance.

There are two Paſſages in the Hiſtory of the *Judges* to be more particularly enquired into; the firſt concerning *Jeptha*'s Vow *(c)*, *Whatſoever cometh forth of the Doors of my Houſe to meet me, when I return in Peace from the Children of* Ammon, *ſhall ſurely be the Lord's; and I will offer it up for a Burnt-Offering: His Daughter came out to meet him, and he did with her according to his Vow, which he had vowed, and ſhe knew no Man.* Some underſtand it, that his Daughter not being fit for a Burnt-Offering, was not truly ſacrificed, but *offered* to the Lord, that is, devoted to a State of perpetual Virginity; and therefore it is added, *that ſhe knew no Man.* However, it was a raſh Vow; and if he did really ſacrifice his Daughter, ſome think it was in Imitation of the *Amorites*, (whoſe Gods the *Iſraelites* did then worſhip *(d)*, and amongſt others, *Moloch*, to whom they offered their Children, as hath been obſerved before, which was expreſly forbidden in the Law) *(e)*. But this worthy Man would ſcarce imitate ſuch Examples: How-

(a) Chron. xvii 6, 10. *(b)* 1 *Sam.* viii. 7. *(c) Chap.* xi. 32, 34, 39. *(d) Chron.* vi. 10. *(e) Lev.* xv. 2.

ever, his diſtracting Sorrow, ſhewn by *rending his Cloaths*, and complaining, *Alas, my Daughter, thou haſt brought me very low: I have opened my Mouth unto the Lord, and cannot go back*; and his Daughter's conſenting that he ſhould do to her accordingly, only requeſting a Reſpite for two Months *to bewail her Virginity*, or dying unmarried and childleſs *(a)*, intimates, that he did truly ſacrifice his Daughter: For it is ſaid, when *at the End of two Months ſhe returned to her Father, he did with her according to his Vow (b)*, which might proceed from his miſtaking that Paſſage *(c)*, *When thou ſhalt vow unto the Lord, thou ſhalt not be ſlack to pay it*; which falſe Perſuaſion might hurry him on, in Honour to God, for the Victory: Whereas he ſhould have conſidered, that a Vow cannot oblige where the Matter is not lawful, honeſt, and in our Power; and therefore, no doubt, he could not be innocent, if he did offer his Daughter for a Burnt-Offering, though he was, in other Reſpects, zealous in doing the Work which God appointed him, and in vanquiſhing the Enemies of his People, and is therefore reckoned in the Number of the Faithful *(d)*. God might permit this Action of *Jeptha*'s to be recorded, for a Warning againſt raſh Vows.

As for the other Paſſage concerning *Sampſon*'s *Strength*, and his *Hair*, *&c.* we are to underſtand, that he was a *Nazarite*, appointed by God from his Birth. The Word *Nazarite* ſignifies *ſeparated*, and devoted to the Service and Glory of God, that he might ſave the *Iſraelites* out of the Hands of the *Philiſtines*, who at that Time oppreſſed them. As a Token of this Separation, and a Sign of God's Covenant

(a) *Verſe* 35, 36, 37. (b) *Verſe* 39. (c) *Deut.* xxiii. 21. (d) *Heb.* xi. 32.

Covenant with him, he was to *drink no Wine, or Strong Drink, and no Razor was to come on his Head* (*a*), according to the Law of the *Nazarites* (*b*). And that he might be enabled for the great Work of delivering the *Iſraelites*, and overcoming the *Philiſtines*, God gave him not only the Spirit of Courage, as he had done to former Judges, but alſo extraordinary Strength of Body, above all Men beſides; ſo that he rent a roaring Lion, as if it had been a Kid, and made great Slaughter of *Philiſtines* (*c*). Now, of this wonderful Strength, his Hair, being preſerved, was a Sign or Token; not that his Strength lay in his Hair, for that Strength was God's Gift for the Purpoſe aforementioned; but his Hair being a Token of his Strength, and a Sign of God's Covenant with him, by complying with his Harlot, and ſuffering it to be cut off, he broke the Covenant, and forfeited the Spirit of Strength and Courage, and ſo was left to his own human Weakneſs, and betrayed to his Enemies.

Laſtly, As for pulling the Houſe upon, and killing himſelf, it may be, there was ſomething of human Frailty, in deſiring to be *revenged of the Philiſtines*, for the Loſs of his two Eyes; but it is evident, that what he then did, was by an extraordinary Inſtinct of God's Spirit, who for the Deſtruction of the Enemies of his People, renewed his Strength ſo far, as to enable him miraculouſly to pull down the Houſe, thereby to ſlay more of them at his Death than in his Life (*d*).

Next after the Hiſtory of the *Judges*, followeth that of *Ruth*, which is an Appendix, or Addition to that of *Judges*, ſince the Tranſactions recorded

(*a*) *Chron.* xiii. 4, 5. (*b*) *Numb.* vi. 2, *to* 6. (*c*) *Chap.* xiv. xv. (*d*) *Chap.* xvi. 28.

in *Ruth*, happened *in the Days when the Judges ruled (a)*.

The Deſign is to ſhew the Genealogy of *Chriſt*, who, as Man, deſcended from *Boaz*, one of the Poſterity of *Pharez*, the Son of *Judah*, who was one of the twelve Sons of *Jacob (b)*.

We have in this Book a wonderful Series of the Divine Providence, in bringing *Boaz*, of the Tribe of *Judah*, acquainted with *Ruth*, who was a *Moabiteſs*, from which two the Family of *David* was to proceed: That *Ruth*, the *Moabiteſs*, ſhould be married to one that was a *Jew*, who came with his Father for Suſtenance into the Land of *Moab*, and who was Kinſman of *Boaz*: That ſhe ſhould be a Widow, and Childleſs, and be ſo far in Love with her Mother-in-Law *Naomi*, as to leave her own Country, and accompany her to *Bethlem* in *Judea*: That there this *Ruth*, gleaning after the Reapers, to relieve her Wants, ſhould light on the Servants of *Boaz*, and ſo become acquainted with that great Man, and at length marry him, and bear him a Son *Obed*, the Grandfather of *David*, from whom *Chriſt* deſcended after the Fleſh. Here, beſides the wonderful Providence of God in effecting his Deſigns, we may obſerve, that although *Boaz* was a *Jew*, and one of the Poſterity of *Abraham*, yet *Ruth* was a *Moabiteſs*; and *Chriſt*'s proceeding from them encourageth us, that *in every Nation he that feareth God, and worketh Righteouſneſs, ſhall be accepted of him.*

The Ceremony of *putting off the Shoe*, uſed in redeeming Land, and in Contracts (*c*), is thus underſtood: A Man pulling off his Shoe, and giving it to

(*a*) *Ruth* i. 1. (*b*) *Gen.* xxxviii. 29. *Ruth.* iv. 18, &c.
(*c*) *Mentioned Chap.* iv. 7.

to his Neighbour, ſignified, that he thereby made over his Right of poſſeſſing, or going upon that Land as an Owner of it, to the Perſon to whom he gave his Shoe.

CHAP. XV.

The Hiſtory of the KINGS.

THE Government of the Judges, which continued ſomewhat above three hundred Years, being expired, we read in the next Place the Hiſtory of the KINGS. *Samuel*, the laſt of the Judges, who was alſo a *Prophet*, and had Revelations from God (*a*), being grown old, (and having judged *Iſrael* twenty one Years from *Eli*'s Death,) took his Sons to aſſiſt him in the Government, whoſe ill Management the *Iſraelites* made the Pretence for requiring that a King ſhould be given them; whereas the true Cauſe ſeems to be a fond Deſire of Novelty, together with an Imitation of the Heathen World, and a Diſtruſt of God. At the People's Requeſt, God appointed them a King, though with a Signification of his Diſpleaſure (*b*). The firſt was *Saul*, and then *David*, and next his Son *Solomon*, each of which reigned about forty Years (*c*).

In this Part are more eſpecially to be obſerved, *Firſt*, the Divine Providence in bringing *Saul*, when

(*a*) 1 *Sam.* vii. 15. *and Chap.* iii. 20. (*b*) 1 *Sam.* viii. 7. (*c*) *Their Story takes up* 1 *Sam. from Chap.* viii. *the* 2 *Sam.* 1 *Kings to Chap.* xii. *and all* 1 *Chron. to* 2 *Chron.* x.

when ſeeking after his Father's Aſſes, to the Prophet *Samuel*, that he might be informed of God's Pleaſure, to make him King (*a*). *Secondly*, The Rejecting of *Saul* for diſobeying God's Commands, utterly to deſtroy the *Amalekites* (*b*). *Thirdly*, God's Method in bringing *David* from the Sheepfold to the Court, in order to the promoting his Deſign of fitting him for the Kingdom, particularly in making him inſtrumental for the *Refreſhing* of *Saul*, when under the Power of an *evil Spirit*, and alſo in aſſiſting him to ſlay *Goliah*, the Champion of the *Philiſtines* (*c*). *Fourthly*, *Saul*'s having Recourſe to the Witch at *Endor* (*d*), where it is ſaid, that *Saul* having *enquired of the Lord*, and received no Anſwer after the uſual Manner, had Recourſe to a Pythoneſs, or Woman *having a familiar Spirit*, (who, as *Joſephus* (*e*) and ſome others fancied, had a Power to *call up the Ghoſts of the Dead*,) that he might conſult with *Samuel*, who had been dead ſome Time before, what he ſhould do in his Extremity: Accordingly ſhe deſcribes him whom ſhe had brought up, to be *an old Man covered with a Mantle*, whom *Saul perceived* to be *Samuel* (*f*), that is, as one of the antient Fathers conceives, a Spectre or Ghoſt in *Samuel*'s Shape; the Scripture complying with the Apprehenſions, and common Opinions, and Expreſſions of Men, as to the Appearance of *Samuel*, and the cunning Woman's Art of raiſing him, and his being diſquieted thereby, deſcribing Things as *Saul* ſuppoſed he ſaw and underſtood them, without any Conſideration of the Fact, whether real or no: So the Images of Things are often

(*a*) 1 *Sam.* ix, x. (*b*) *Chap.* xv. (*c*) *Chap.* xvi, xvii.
(*d*) 1 *Sam.* xxviii. (*e*) Joſeph. Antiq. *Lib.* vi. *Chap.* 15. *near the Beginning.* (*f*) 1. *Sam.* xxiii. 14, &c.

often called by the Name of what they repreſent, as the Magicians Rod, the Brazen Serpent, *&c* (*a*). And what this Spirit, perſonating *Samuel*, foretold concerning *Saul*'s ſpeedy Death, *To-morrow ſhalt thou and thy Son be with me*, or in the State of the Dead, was doubtleſs, by God's Diſpoſal and Permiſſion, to ſerve ſome End of his Providence: As for the ſame Reaſon a Spirit, though a lying one, was permitted by God to ſuggeſt to the Prophets what they ſhould declare (*b*). Nor is it probable, that the Prophet *Samuel* ſhould be really ſent to *Saul* from the Dead, when God had denied him any Anſwer by living Prophets (*c*). *Fifthly*, *David*'s Troubles, and the Dangers he was in, with the various Methods of God's delivering him, till he was advanced to the Throne (*d*). *Sixthly*, His proſperous Reign and Victories over all his Enemies, and his Zeal for the Honour and Service of God, in a thankful Return for his Mercies (*e*); but that Proſperity was intermixed with the Raviſhment of his Daughter by one of his Sons, that Son's Murder, and *Abſalom*'s Rebellion (*f*). *Seventhly*, The Promiſe of God to *David*, not only of a long Continuance of his Poſterity in the Throne, but alſo that he would *eſtabliſh the Throne of his Kingdom for ever* (*g*), that is, that *Chriſt*, the eternal King of Heaven, ſhould, as Man, proceed from him. *Eighthly*, *David*'s Zeal in making great Preparation for the Building a Temple, or *Houſe of God*, of which he had, by Inſpiration, *the Pattern* (*h*), as *Moſes* had for the Tabernacle (*i*); but becauſe he had *ſhed Blood, and made great Wars*, God forbad him

(*a*) Auguſtini Quæſtiones, ex. V. Teſt. *Qu* 27. (*b*) 1 *Kings* xxii. 22. (*c*) 1 *Sam.* xxviii. 6. (*d*) 1 *Sam.* xviii, *&c.* (*e*) 2 *Sam.* ii, *&c.* 1 *Chron.* xi, *&c.* (*f*) 2 Sam. xiii, xiv, xv. (*g*) 2 *Sam.* vii. 13. (*h*) 1 *Chron.* xxviii. 12, 19. (*i*) *Exod.* xxv. 40.

him to build it, but reſerved the Building of it for his Son *Solomon*, in whoſe Days there ſhould be *Peace* (*a*). Hereby it ſeems (*b*), that by ſhedding Blood, though in a juſt War, *David* contracted ſome Pollution, which rendered him unfit for building the Temple. *Ninthly*, The ſucceeding of his Son *Solomon* in the Kingdom, whom God bleſſed with extraordinary Wiſdom, Honour, and Succeſs (*c*). *Laſtly*, The Building of the Temple on Mount *Moriah* in *Jeruſalem*, where *Abraham* deſigned to ſacrifice his Son (*d*), whereas in Times paſt there was only the Tabernacle aforementioned.

The chief Parts of the Temple were the ſame with the Tabernacle already deſcribed. Two Reaſons are aſſigned for the Choice of this Mount *Moriah*, on which the Temple was built; the one, becauſe it was the Place God had appointed for *Abraham*'s ſacrificing of his Son (*e*), which was a Type of *Chriſt*'s offering himſelf a Sacrifice for the Sins of the World, by Virtue of which the Temple-Sacrifices were acceptable; the other, becauſe there God accepted *David*'s Sacrifice, and manifeſted it by Fire from Heaven (*f*).

King *Solomon* in ſeven Years finiſhed this ſtately Temple, and with great Magnificence celebrated the Dedication of it; at which Time God gave a viſible Sign of his Preſence and Favour, (as he had done when the Tabernacle was dedicated) (*g*), by the *Shechinah* or *Glory*, (of which before,) that filled the Houſe, and a *Fire* from *Heaven*, conſuming the Sacrifices. This came to paſs in the four hundred

(*a*) 1 *Chron.* xxii. 2, 3, 7, 8, 9. (*b*) Grot. de Jure Bel. &c. *Lib.* II. *Chap.* xxiv. *Sect.* 10. *and note* ibid. (*c*) 1 *Kings* i. (*d*) 2 *Chron.* iii. 1. (*e*) *Gen.* xxii. (*f*) 1 *Chron.* xxi. 26. *and* 2 Chron. iii. 1. (*g*) *Exod.* xl. 34, 35, *Lev.* ix. 23, 24.

hundred and forty ſeventh Year after the *Iſraelite*[5] entered into *Canaan (a)*. Now was the State of *Iſrael* in the Height of its Splendor and Glory, whether we conſider the Solemnity of their religious Worſhip in the Temple, the Wiſdom and Royal Majeſty of their King *(b)*; the Extent of his Dominions (*over all Kingdoms, from the River* Euphrates *unto the Land of the* Philiſtines, *and unto the Borders of* Egypt *(c)*; the Magnificence of his Court *(d)*, the Riches and Flouriſhing of the People *(e)*, for the moſt Part of his Reign, which laſted about forty Years.

Before we proceed, it may be proper to take Notice of the vaſt Sums of Money mentioned in the Hiſtory of the *Jews*, eſpecially of *David* and his Son *Solomon*. When *David* conquered the Kingdom of *Edom*, he thereby became Maſter of two Sea-port Towns on the *Red Sea*, or *Arabian Gulph*, (*viz. Eloth* and *Eſiongiber*, which then belonged to that Kingdom) *(f,)* from whence *Solomon* maintained a great Traffick for Gold to *Ophir*, which, *Joſephus* ſays, is what is ſince called *the Golden Land (g)*, and that, by the Aſſiſtance of ſkilful *Tyrian* Pilots and Mariners, whom *Hiram*, King of *Tyre*, (being a Friend and Ally,) had ſent; ſo that in one Voyage there were brought to *Jeruſalem four hundred and twenty Talents of Gold*; a moſt immenſe Sum, however computed *(h)*, inſomuch that it *made Silver in* Jeruſalem *to be as Stones for Plenty*

(a) For this ſee 1 Kings vi. vii. viii. 2 *Chron.* v. vi. vii. *(b)* 1 *Kings* iii. 13. *and* 1 Chron. xxix. 25. *(c)* 1 *Kings* iv. 21. *(d)* 1 *Kings* iv. 22, 23. *(e) Ver.* 25. *(f)* 2 *Sam.* viii. 14. *compared with* 1 Kings ix. 26. *(g)* Joſeph. Antiq. *Book* viii. *Chap.* 2 [Gr. *Lib.* viii. *Chap.* vi *Sect.* 4.] *ſuppoſed to be the* Aurea Cherſoneſus *of the Antients. Compare* Baudrand's Geogr. ſub voce *Ophir*. *(h)* 1 *Kings* ix. 26, 27, 28.

Plenty (a), which profitable Traffick was after carried on, more or leſs, (with ſome Interruptions) *(b)* from *David*'s Conqueſt of the *Edomites*, for about three Generations, till the Reign of *Ahaz*, when the Sea-ports above-mentioned, and the *Eaſt India* Trade therewith, fell into the Hands of the *Syrians (c)*.

After all this Glory and Wealth, and Zeal for the true God, we have, in the following Account, a ſad Inſtance of human Frailty, and the Corruption of our Nature, in *Solomon*'s revolting to Idolatry. This wiſe and great Man, contrary to the Caution given *(d)*, took him Wives of the *Moabites* and *Ammonites*, and other ſtrange Women, who *turned away his Heart after other Gods:* Wherefore *the Lord ſtirred up an Adverſary* unto him, *Jeroboam*, his Servant; the Effect of which was the rending of ten Tribes from the Houſe and Family of *David*, and his Son *Solomon*; for after his Death ten Tribes, taking Offence at *Rehoboam*, *Solomon*'s Son, revolted from him, and choſe *Jeroboam* their King. This was by the Permiſſion and the Diſpoſal of God: So the Prophet *Ahijah* had foretold to *Jeroboam*, *God will give ten Tribes to thee (e)*. And another Prophet, *Schemaiah*, declared, in the Name of God, *this Thing is from me (f)*. In 1 *Kings* xi. 27, 40, we read the Occaſion of *Jeroboam*'s being *an Adverſary* to *Solomon*, or of *lifting up his Hand againſt his Maſter*; which was yet an Effect of the Divine Providence for the accompliſhing of God's Purpoſes. It ſeems that *Solomon* had ſet this *Jeroboam* as a Surveyor over his new Buildings at *Millo*, and obſerving him to be capable and *induſtrious*, farther favoured and preferred him. But probably hearing

(*a*) 1 *Kings* x. 27. (*b*) 2 *Kings* viii. 20. *and* Chap. xii. 22. (*c*) 2 *Kings* xvi. 6. (*d*) *Exod.* xxxiv. 16. (*e*) 1 *Kings* xi. 31. (*f*) 1 *Kings* xii. 24.

ing (ſome way or other) of what the Prophet *Ahijah* had foretold, and it may be, of ſome ſecret Conſpiracy of *Jeroboam*, was contriving to put him to Death: Upon which *Jeroboam* fled into *Egypt*, till *Solomon*'s Death, and then returning to his Accomplices, was eſtabliſhed in one Part of the Kingdom (*a*). But the two Tribes of *Judah* and *Benjamin* ſtill adhered to *Rehoboam*, *Solomon*'s Son; ſo the Kingdom was divided (*b*). The Part that adhered to *Rehoboam* was called *the Kingdom of* Judah; the other, *the Kingdom of* Iſrael. The Capital, or chief City of *Judah*, was *Jeruſalem*; and that of *Iſrael*, was at firſt *Schechem* (*c*), and then *Tirzah* (*d*). Afterwards the Royal Seat was, by King *Omri*, removed to *Samaria*, being the Head City of the Tribe of *Ephraim* (*e*), This continued to be the Regal City of *Iſrael*, till a Period was put to that Kingdom; whence the Prophets by *Samaria* and *Ephraim* often mean the Kingdom of *Iſrael* (*f*), as by *Judah* and *the Houſe of* David, *and* Jeruſalem, *and* Sion, they deſcribe the Kingdom of *Judah*.

As for the Prieſts and *Levites*, that were diſperſed in Cities up and down the whole Land, and whoſe Buſineſs was to inſtruct the People in the Law, and officiate at *Jeruſalem*, and for that Cauſe, no doubt, were *caſt off* by *Jeroboam*; they did not revolt from the Houſe of *David*, but reſorted to *Rehoboam* at *Jeruſalem*; as did alſo ſome few out of every Tribe, induced by their Example (*g*).

From their Entrance into *Canaan* to this Diviſion, it was four hundred ſeventy and ſix Years.

In

(*a*) 1 *Kings* xii. (*b*) 1 *Kings* xi. xii. (*c*) 1 *Kings* xii. 25. (*d*) 1 *Kings* xiv. 17. *and* Chap. xvi. 8. (*e*) 1 *Kings* xvi. 23, 24, 29. (*f*) *Iſai.* vii. 8, 9. *and* xi. 13. *Hoſ.* v. 9. *and* viii. 5. *and* ix. 3. (*g*) 2 *Chron.* xi. 13, 14, 15, 16.

In reading the Hiſtory of theſe Kings of *Judah* and *Iſrael*, we are to compare the Books of *Chronicles*, with thoſe of *Kings*; becauſe we find in the *Chronicles* ſome Circumſtances mentioned, which are omitted in the Books of *Kings*. The Reader will alſo be much aſſiſted in having a more diſtinct Notion of the Particulars of this Hiſtory, by comparing therewith the firſt Book of the firſt Part of Dean *Prideaux*'s Old and New Teſtament connected.

After the Diviſion above-mentioned, *Jeroboam* King of *Iſrael* conſidered, that if his People ſhould go, as they formerly uſed, to offer their Sacrifices at *Jeruſalem*, which belonged to the King of *Judah*, they might be taken with the Magnificence of the Temple, and the Sacrifices there performed, and by Degrees turn again to that King; ſo he ordered other Places of Worſhip, and other Prieſts, and cauſed the People to commit Idolatry, by the two Images or Golden Calves which he ſet up (like the Idols of the *Egyptians*, among whom he had lately been *(a)*, whoſe chief God was *Oſiris*, whom they worſhipped in the Shape of a Bull:) One of theſe Golden Calves he placed in *Dan*, the utmoſt City Northward; the other in *Bethel*, the utmoſt Bound of his Kingdom Southward *(b)*. But, that the Innovation might appear the leſs ſtrange, he retained the Law of *Moſes* ſo far as conſiſted with his own Scheme of Government. Nor indeed does it appear, that *Jeroboam* had any Deſign to caſt off the true God of *Iſrael*, which brought them out of the Land of *Egypt*; for he continued the like Feaſts and Ways of Worſhip which were at *Jeruſalem* *(c)*, and therefore *Jehu*, one of his Suc-

(a) 1 *Kings* xi. 40 *(b)* 1 *Kings* xii. 26, *&c. See the Map.* *(c)* 1 *Kings* xii. 32.

Succeſſors, pretended a *Zeal for the Lord*, (*Jehovah*) (*a*), in deſtroying *Baal*, (which was an Idol or falſe God,) although he ſtill maintained the Golden Calves; which therefore they ſeem to have looked upon as Symbols and Repreſentations of the true God; and yet ſuch Worſhip was no better than Idolatry in God's Eſteem (*b*), it being a repreſenting God as a Creature, and like ourſelves. This accurſed Policy of keeping the *Iſraelites* from going to *Jeruſalem*, by paying their Worſhip at *Dan* and *Bethel*, was continued by the following Kings of *Iſrael*; which is called often *the Sin of* Jeroboam, *which made* Iſrael *to ſin*, and is charged on them as downright Idolatry, and making to themſelves *other Gods* (*c*).

Although God was much provoked by this People's Idolatry in the Golden Calves, and afterwards in worſhipping *Baal*, (which *Ahab* brought from the *Zidonians*, when he married *Jezebel*, the Daughter of their King) (*d*), yet ſuch was the Goodneſs of God, that he ſtill owned them, ſent them Prophets, and directed and delivered them (*e*).

The Hiſtory of theſe two Kingdoms, and the Wars between them, with the many dreadful Slaughters made thereby, as alſo their Calamities occaſioned by their neighbouring Kings, we have in 1 *Kings* xxxii. and ſo on to *Chap.* xvii. of the ſecond Book of *Kings*, and in 2 *Chron.* x. to xxix. where it appears, that this Diviſion was the Cauſe of moſt of the Evils which afterwards befel them; occaſioning their warring againſt and preying on each other, till they all, ſooner or later, became a Prey

(*a*) 2 *Kings* x. 16. (*b*) *See what is ſaid before of the Golden Calf ſet up by* Aaron *in the Wilderneſs.* (*c*) 1 *Kings* xiv. (*d*) 1 *Kings* xvi. 31, 32. (*e*) *See* 1 Kings xviii. 22. 2 *Kings* iii. 16, *&c. and* Chap. iv. 16, 17, *and* xiii. 13, 14, *&c.*

Prey to other People, againſt which their mutual Agreement and united Forces might have ſecured them.

It is obſervable, that many of the Kings of *Iſrael* came to the Throne by Violence, and not by rightful Succeſſion; whereas the Kings of *Judah*, being the Poſterity of *David*, all reigned by Right of Inheritance, each King ſucceeding his Father in the Throne, according to God's Promiſe to *David*, that he would ſet up his Seed after him (*a*). Amongſt the Kings of *Judah*, theſe ſix, *Aſia*, *Jehoſhophat*, *Azariah*, *Jotham*, *Hezekiah*, and *Joſiah*, were religious; all the reſt Idolaters. Of all the Kings of *Iſrael*, only *Jehoram* and *Jehu* are noted to have done ſome Good, in deſtroying the Image of *Baal*.

As we read this Hiſtory, we may make the following Reflections: *Firſt*, How great was the Apoſtacy and Impiety of ſome of thoſe Kings and People, after all the mighty Works God had wrought for them, ever ſince their Fathers came out of *Egypt!* Inſomuch that when Rehoboam *had eſtabliſhed the Kingdom, he forſook the Law of the Lord, and all* Iſrael *with him* (*b*). And the Propet *Elijah* complained unto God, (*c*) *The Children of* Iſrael *have forſaken thy Covenant, and thrown down thine Altar, and ſlain thy Prophets:* Nay, he thought that himſelf was the *only* Perſon *left* of all God's Prophets and Servants, and they ſought his Life alſo. *Manaſſeh*, one of the later Kings of *Judah* before their Captivity, ſeems to have taken up a Reſolution, even to deſtroy the very Name of the true God, and his Service, from off the Earth, and to eſtabliſh Idolatry, though he re-

(*a*) 2 *Sam.* vii. 12. (*b*) 2 *Chron.* xii. 1. (*c*) 1 *Kings* xix. 10.

repented before his Death *(a)*. *Laſtly*, Whoſoever reads 2 *Kings* xxiii. 4. *to* 15. would ſuſpect that the People had even received the Idols of all Nations to worſhip them: And therefore no Wonder God was ſo incenſed againſt them, as we read he was *(b)*. Yet we find that in thoſe general Apoſtacies, many were preſerved by God from the Evil of the Times, though they durſt not openly profeſs him; ſo he tells *Elijah*, *Yet have I left me ſeven thouſand in* Iſrael, *which have not bowed unto* Baal *(c)*.

In the *ſecond* Place, we may, in reading this Hiſtory, reflect on the Juſtice of God ſhewn upon wicked Kings and People, and his Favours to the Good; the many Troubles of his Servants; and how he delivered them by his Power, ordaining all Things for the Good of his Church and People; and likewiſe puniſhing all thoſe who neglected his Service, and provoked him by their Sins.

Although the Law had been much neglected during the Reigns of the idolatrous Kings, yet Copies thereof muſt have been in many Hands, there being divers in the moſt corrupt Times who did not forſake the Service of the true God: And the People who cleaved thereto, were enjoined a conſtant daily Study in the divine Laws *(d)*. Moreover, the Prieſts, who were very numerous, and were to be Teachers and Interpreters of the Law, muſt have each of them at leaſt one Copy for that Purpoſe, or, however, many Copies amongſt them all. The Book which *Hilkiah* the High Prieſt found in the Reign of *Joſiah*, at the reading whereof the King is repreſented to be ſo much

 aſtoniſhed

(*a*) 2 *Kings* xxi. 2, *&c. and* xxii. 8. *&c.* (*b*) 2 *Kings* xxiii. 26, *&c.* (*c*) 1 *Kings* xix. 18. (*d*) *Deut.* vi. 7.

aſtoniſhed (*a*), is no Objection againſt this. The Caſe appears to be thus: *Moſes* had ordered that the Book of the Law, which himſelf had wrote, ſhould be put and kept on the Side of the Ark, in the Holy of Holies (*b*), which Book, it ſeems, was, in After-ages, hid elſewhere, in ſome other Part of the Temple, leſt it ſhould be deſtroyed by the idolatrous Princes: And when *Joſiah* had appointed *Hilkiah* to ſee the Temple repaired, it was then found and ſent to the King. And no wonder that the divine Laws, which had been ſo neglected, and were now found written by *Moſes*'s own Hand, ſhould exceedingly move ſo tender and well-inclined a Prince.

Laſtly, It is remarkable, that, although the *Aſſyrians* had been for the main the chief Lords of *Aſia*, in which Part of the World *Canaan* did lie; yet the *Iſraelites* lived undiſturbed by them, till after the Diviſion of their Kingdom, and Increaſe of Idolatry among them: And then they were ſorely diſtreſſed by the *Aſſyrian* and *Chaldean* Monarchs; as we ſhall ſee in the remaining Part of their Hiſtory.

After theſe two Kingdoms had continued about two hundred and thirty five Years, God was highly offended by the Idolatries and other Sins of that Part which made up the Kingdom of *Iſrael*, (being ten Tribes,) and having in vain oftentimes forewarned them by his Prophets, he puniſhed them, in the firſt Place, on the following Occaſion; *Ahaz* King of *Judah* being in Diſtreſs, becauſe *Rezin* King of *Damaſcus* in *Syria*, and *Pekah* King of *Iſrael*, had joined in a Confederacy againſt him, he ſent to *Arbaces*, who was alſo called *Tig-*

(*a*) 2 *Kings* xxiii. (*b*) *Deut.* xxxi. 26, &c.

(*a*) *Tiglathpileſer* King of *Aſſyria*, for Aid againſt thoſe two Confederate Kings. *Tiglathpileſer*. accepting the Invitation, and having ſlain *Rezin*, marched againſt *Pekah* King of *Iſrael*.

But this was from God; for he is ſaid to *ſtir up the Spirit of* Tiglathpileſer, King of *Aſſyria*, to ſubdue and carry away captive into his own Country, a great Number of the Subjects of the Kingdom of *Iſrael*, who inhabited beyond *Jordan*, and in Part of *Galilee* (*b*). The *Jews* alſo affirm, that the *Aſſyrians* at that Time took away the Golden Calf which was in *Dan* (*c*). And about nineteen Years afterwards, (or two hundred fifty four Years in the whole, from the firſt Eſtabliſhment of the ſeparate Kingdom of *Iſrael*,) upon their farther Provocations, it pleaſed God to permit *Shalmaneſer* (being the next King of *Aſſyria* to the forementioned, and alſo his Son) to put an End to the Kingdom of *Iſrael*.

It ſeems *Shalmaneſer* had been offended, becauſe he underſtood that *Hoſea*, then King of *Iſrael*, and who had been tributary to him, entered into a ſecret Treaty with the King of *Egypt*, and neglected the yearly *Preſent*, or Tribute, with a Deſign, no doubt, to throw off his Subjection; upon which he beſieged *Samaria*, the Head City of the Kingdom of *Iſrael*, and took it; whereby the Kingdom of *Iſrael* was extinct, and the greateſt Part of the People were led into Captivity, and diſperſed into ſtrange Countries, as of the *Medes* and *Parthians*. *Shalmaneſer* alſo took away their other Golden Calf which was in *Bethel*, as the *Jews* ſay (*d*); whereby *Hoſea*'s Prophecy was fulfilled: (*e*) *Thy Calf, O* Samaria,

(*a*) *Dean* Prideaux's Connection, *Part* I. *Book* i. *ſub An.* 739. (*b*) 2 *Kings* xv. 29. *and* 1 Chron. v. 26. (*c*) *Dr.* Pocock *on* Hoſea viii. 6. *p.* 402. (*d*) Pocock, *ib.* (*e*) *Hoſea* viii. 5.

maria, *has caſt thee off*; (could not uphold thee, as being no God:) And, *(a) The Calf of* Samaria *ſhall be broken in Pieces.* However, it ſeems ſome of the Kingdom of *Iſrael* were left in their own Country; but even the the moſt Part of theſe, about forty four Years after, were alſo carried captive into *Aſſyria* by *Eſarhaddon*, (otherwiſe called *Aſnappar*,) then King of *Aſſyria*; whence the Body of them never returned *(b)*; whereby was fully compleated the Captivity of *Iſrael*, and the Prophecy of *Iſaiah*, *(c) Within threeſcore and five Years ſhall* Ephraim *be broken, that it be not a People*, that is, from the Beginning of the Reign of *Ahaz*, which was ſixty five Years before this Time.

We have no certain Account of this People's State and Fortune afterwards. *Joſephus* writing the Hiſtory of the *Jewiſh* Wars, ſomewhat above forty Years after our Saviour's Paſſion, gives us the Speech of *Agrippa* to the *Jews*, in which he exhorted them to ſubmit to the *Romans*: Unleſs (ſays he) *you flatter yourſelves with the Hopes of Aſſiſtance from your Countrymen, the* Adiabenians, *on the other Side of the* Euphrates; *but ſuppoſing they could be guilty of ſuch an Overſight, the* Parthians *themſelves* (to whom it ſeems they were ſubject) *would not countenance a War againſt the* Romans *(d)*. The ſame Author, mentioning the *Jews* Return from the *Babylonian* Captivity, adds, *But the* Iſraelites *(e) choſe rather to continue in that Country; and this is the Reaſon, that there are only two Tribes to be found in* Aſia *and* Europe *ſubject to the* Romans: *As for the other ten Tribes, they are,*

(a) *Ver.* 6. (b) 2 *Kings* xvii. *See* Uſſer. Annal. *A. M.* 3327. (c) *Iſa.* vii. viii. (d) Joſephus's Wars, *Book* ii. *Chap.* 16. *towards the End of* Agrippa's *Speech.* (e) Joſeph. Antiq. *Book* xi. *Chap.* v. *near the Beginning.*

are, even to this Day, planted beyond the Euphrates, *and prodigiouſly increaſed in Number (a).* St. *Jerom,* who lived ſome conſiderable Time in the Eaſtern Parts, about the Year of *Chriſt* 403, aſſures us, that *even to this Day* (in his Time) *the ten Tribes, which were called* Iſrael, *were inhabiting in the Mountains and Cities of the* Medes *and* Perſians, *having never been diſmiſſed from their Captivity (b).* And in the twelfth Century, (or between the eleventh and twelfth hundred Years of *Chriſt*) *Benjamin* the *Jew,* who travelled into many Countries, on Purpoſe to know the State and Abode of thoſe who were of the Poſterity of *Abraham,* informs us, there were four Tribes of the *Iſraelites* reſiding in Cities, on the Mountains of *Nibſon* in *Perſia, viz.* of *Dan, Zebulon, Aſher,* and *Napthali (c).* We are alſo informed of great Numbers of *Iſraelites* in *China,* and the *Indies,* who are not called *Jews,* but own themſelves to be *Iſraelites,* and are ſaid, not ſo much as to know the Name of *Jews,* tho' they profeſs the ſame Religion with them, and own the Books of the Old Teſtament *(d).*

Which is a good Argument that thoſe who reſide there, are the Poſterity of the ten Tribes; foraſmuch as the Name of *Jews* was impoſed on the People of the Kingdom of *Judah,* upon their Return from the *Babylonian* Captivity, as we ſhall ſee afterwards. Upon this Diſperſion of the ten Tribes, other People of the Subjects of the King of *Aſſyria* were brought in Exchange to poſſeſs their

(a) Gr. *Sect.* 2. ὁ δε πᾶς λαὸς τῶν Ισραηλίτῶν, *&c.* *(b)* Hieron. *on* Ezek. xxvii. 15. *and on* Hoſea i. 8. *(c)* Itiner. *p.* 172. *(d)* Varenius de diver. Gentium Regionibus, prope Initium, *p.* 238. *which Account he collected from Miſſionaries, and other Travellers.*

Country, namely, from *Babylon*, and *Cutha*, and *Hameth*, and *Sepharvaim* (*a*).

These Strangers placed themselves in the City of *Samaria*, and the Country round about it, (being the Seats of the Tribes of *Ephraim* and *Manasseh*.) As for the more Northern Parts, or *Galilee*, that is believed to have been still inhabited by some of the *Israelites*, after the Generality of the ten Tribes were carried away: For some made their Escape, or hid themselves (*b*); others were old, sick, and infirm. We also read of some of the ten Tribes in their own Land in the Days of *Josiah* (*c*), Manasseh, Ephraim, *and the Remnant of* Israel. Besides, the Zeal which the *Galileans* had for the *Jewish* Religion, and their Language, differing only in a Dialect and Tone (*d*), makes it seem probable that they were the Remains of the *Israelites*, with *Samaritans* mixed with them: But the Country of *Samaria*, the chief Part of the Kingdom of *Israel*, was inhabited by those Strangers aforementioned, whom the *Assyrians* had sent thither, (among whom those few Remnants of the *Israelites* were esteemed as nothing.)

These were called *Cuthites*, or *Cutheans*, because a great Part of them came from *Cutha* (*e*), which is a Country of *Persia*, there being a River of that Name, as *Josephus* informs us (*f*). And because when they came to inhabit the Lands of the Kingdom of *Israel*, they seized on the chief City thereof, *viz. Samaria*, and also the Country of the same Name; they were also called *Samaritans*.

Now

(*a*) 2 *Kings* xvii. 24. (*b*) 2 *Chron.* xxx. 6. (*c*) 2 *Chron.* xxxiv. 6, 9. (*d*) Lightf. Centur. Chorograph. in Matth. *Chap.* viii. (*e*) 2 *Kings* xvii. 24. (*f*) Antiq. *B. Chap.* 14. *near the present* Susiana, *within the Limits of* Persia. *Dr.* Wells's Geograph. Hist. *of the* Old Testament, *Vol.* iii. *Chap.* 4.

Now when theſe Strangers were ſettled in *Iſrael* they continued their Idol-Worſhip which they had obſerved in their own Country; upon which God ſent Lions among them: Hereupon, ſince they thought every Country had its proper God (*a*), they deſired to be inſtructed in the Religion and Worſhip of the God of *Iſrael*, according to the Law of *Moſes*; whence they partly worſhipped the true God, and partly their Idols (*b*). But for a conſiderable Time before *Chriſt*, theſe *Samaritans* were brought off from their old Heathen Impieties, and worſhipped the true God only, as we ſhall ſee afterwards (*c*).

When the *Jews*, in After-Times, were proſperous, theſe *Samaritans* would always pretend a Relation to them, and that they came from the Patriarch *Jacob* as well as the *Jews* (*d*): Perhaps they ſo pretended, becauſe ſome *Jews* came in Time to mix with thoſe Strangers; particularly by the Schiſm occaſioned at the building of the Temple on Mount *Gerizim*, about one hundred twenty two Years after the Return from the *Babylonian* Captivity; of which afterwards. But when the *Jews* were in Trouble and Danger, then the *Samaritans* diſowned them, and declared themſelves to be Foreigners and Strangers. There was always a great Hatred between the *Jews* and theſe *Samaritans* (*e*).

(*a*) *See* 2 *Kings* xviii. 33, 34. (*b*) *We read the Story of the Captivity of* Iſrael, *and the planting of thoſe Strangers or* Samaritans, *in* 2 Kings xvii. *But the* Jews *obſerve, that the Prieſt who was ſent to them, inſtructed them only in the Law of* Moſes, *whence they owned only the* Pentateuch. *The Canon of Holy Scripture, comprehending the reſt, being compleated by* Eſdras, (*after the Return from the* Babylonian *Captivity,*) *which the* Samaritan's *Hatred of the* Jews *hindered them from receiving.* Hottinger. Theſaurus, *Lib.* i. *Chap.* 1. (*c*) *In* Chap xx. (*d*) *See an Inſtance in* Jo. iv. 12. (*e*) *Jo.* iv. 9.

Thus we have ſeen the End of the Kingdom of *Iſrael*. Now the other Kingdom mentioned before, *viz.* of *Judah*, conſiſting of the Tribes of *Judah* and *Benjamin*, though they were often oppreſſed, by God's Permiſſion, for their Sins, yet continued in ſome Meaſure an hundred and fifteen Years after the Deſtruction of the former Kingdom of *Iſrael* by *Shalmaneſer* (*a*). At length God being ſtill provoked, notwithſtanding many Warnings of his Prophets, by their Idolatry, and other Wickedneſſes, both of Kings and People, decreed to *remove* Judah *alſo out of his Sight*, or, as it is expreſſed (*b*), *to ſtretch over* Jeruſalem *the Line of* Samaria, *and the Plummet of the Houſe of* Ahab; that is, dealing with them by the ſame Meaſure, utterly to deſtroy *Jeruſalem* and the whole Kingdom of *Judah*, as he had done that of *Iſrael*, and *Samaria*, the chief City thereof; and as he had threatened to do from the firſt Time they ſettled in *Canaan* (*c*).

Which God was pleaſed to bring to paſs, by making Uſe of the following Occaſion. The *Babylonians*, under *Nabopollaſar*, King of *Babylon*, (who was alſo King of *Aſſyria*, as he is ſtiled) (*d*), having, with the Aſſiſtance of the *Medes*, deſtroyed *Nineveh*, the Seat Royal of the ancient Monarchs of *Aſſyria*, and being become formidable, raiſed the Jealouſy of *Pharaoh-Necho*, King of *Egypt*, ſo far as to give a Check to their Greatneſs, and make War againſt them; to which Purpoſe he was obliged to march through Part of the Country of the *Jews*. *Joſiah*, King of *Judah*, (whether in Defence of his own Country, or by reaſon of an Alliance

(*a*) *For which ſee* 2 *Kings* xvii. *to* xxiii. *and* 2 *Chron.* xxix *to* xxxvi. (*b*) 2 *Kings* xxi. 13. (*c*) *Deut.* xxviii. 33, &c. (*d*) 2 *Kings* xxiii. 26.

Alliance with, or Subjection to the *Aſſyrians*, it is not mentioned,) attempting to ſtop him in this Expedition, was ſlain in the Valley of *Megiddo* (*a*), which occaſioned ſore Lamentations: But alas! a greater Calamity was near; for after this, *Necho* proceeded with ſuch Succeſs, that he brought all *Syria*, with the *Jews* Land, into Subjection under him (*b*): Upon which, *Nabopollaſar* King of *Babylon*, being old, (about a Year before his Death,) made his Son *Nebuchadnezzar* a Partner in the Kingdom of *Babylon* (*c*), and ſent him with an Army, firſt againſt the *Egyptians*, (who were in Poſſeſſion of their Conqueſts about *Euphrates*,) whom he ſubdued; and then againſt the *Jews*. And now the Time approaching for the Captivity, God ſent *Jeremiah* to forewarn them, but without Effect; and *Jehoiakim*, King of *Judah*, (doing Evil as others had done) (*d*), was delivered into the Hands of *Nebuchadnezzar*, King of *Babylon*, who *bound him in Fetters to carry him to* Babylon (*e*). But, it ſeems, upon his Submiſſion, he was left in his own Houſe; where he lived in Subjection to the *Babylonians*, and became Tributary for three Years (*f*). The King of *Babylon* alſo ordered much of the rich Veſſels and Furniture of the Temple, and many of the young *Jewiſh* Nobility, to be carried into *Babylon*; among whom was *Daniel* (*g*). From this entring of the King and People into the Subjection and Service of *Nebuchadnezzar*, and the carrying away captive of the Chief among them, are the *Seventy* Years of

(*a*) 2 *Kings* xxiii. 29, 30. *and* 2 *Chron.* xxxv. 20, *&c.* (*b*) Joſeph. Antiq. *Book* x. *Chap.* 6, 7. Uſſerii Annal. *A. M.* 3399. (*c*) Beroſus apud Joſeph. Antiq. *Lib.* x. *Chap.* 11. *near the End, where he is called* Nebuchodonoſor. Vid. Uſſer. ibid. A. M. 3397. ad An. 4001. (*d*) 2 *Kings* xxiii. 37. (*e*). 2 *Chron.* xxxvi. 6. (*f*) 2 *Kings* xxiv. 1. (*g*) 2 *Chron.* xxxvi. 7. *Dan.* i. 3.

of the *Babylonian* Captivity reckoned, which were foretold by the Prophet (*a*). But *Jehoiakim* ſtill continued unreformed (*b*), and more provoked God againſt him. And after three Years of Subminſſion to *Nebuchadnezzar*, (upon the Credit of a Rumour, that the *Egyptian* King was again advancing in an Expedition againſt the King of *Babylon*, (as *Joſephus* thinks (*c*), and as we may conceive) (*d*), endeavoured to free himſelf from Subjection: But being forſaken by God for his Incorrigibleneſs, the King of *Babylon*, or, as it is expreſſed, *the Lord, ſent againſt him* another Army, raiſed out of the neighbouring Countries, then ſubject to the *Babylonians*, as the *Chaldeans*, *Syrians*, *Moabites*, *Ammorites*; who laid waſte the Country of the *Jews* (*e*), and *the dead Body of* King *Jehoiakim* (after 11 Years Reign) (*f*), *was caſt forth beyond the Gates of* Jeruſalem, as it was foretold (*g*), though in reſpect to the common Law of Nature, it is ſaid, that *he ſlept with his Fathers* (*h*).

After this *Jehoiakin*, Son of *Jehoiakim*, called alſo *Conias* and *Jeconias*, ſucceeded his Father, and, like him, *did Evil in the Sight of the Lord* (*i*). He alſo, after three Months, was made Priſoner to the King of *Babylon*, and a great Spoil was made in *Jeruſalem* and the Temple; great Treaſures being taken out of both, and carried to *Babylon*; and King *Jehoiakin*, with many thouſands more of the chiefeſt Perſons, were carried captive thither (*k*). *Nebuchadnezzar*, before his Departure, made *Mattaniah*,

(*a*) *Jer.* xxv. 11. (*b*) 2 *Chron.* xxxvi. 5. (*c*) Antiq. *Book.* x. *Chap.* 7. (*d*) 2 *Kings* xxiv. 7. (*e*) 2 *Kings* xxiv. 1, 2. (*f*) 2 *Chron.* xxxvi. 5. (*g*) *Jer.* xxii. 18, 19. *and* xxxvi. 30. (*h*) 2 *Kings* xxiv. 6. (*i*) 2 *Kings* xxiv. 9. (*k*) 2 *Kings* xxiv. 8, *&c. to* 17. 2 *Chron.* xxxvi. 9.

taniah, *Jehoiakin*'s Uncle, King, and changed his Name to *Zedekiah*, (which Name ſignifies *the Juſtice of God*, which had appeared in puniſhing the Rebellion of *Jehoiakim*; and by which probably *Nebuchadnezzar* deſigned to admoniſh him alſo, if he ſhould rebel, and to caution him before hand of the Effects of Divine Juſtice.) Notwithſtanding this, *Zedekiah* having, like the former Kings, forfeited God's Protection by his evil Deeds (*a*), in the ninth Year of his Reign, revolted from the King of *Babylon*, relying on the Aſſiſtance of the King of *Egypt*, (contrary to the Advice of *Jeremiah*) (*b*). Whereupon *Nebuchadnezzar* King of *Babylon*, with his Army, once more came againſt *Jeruſalem*, the Head City of the Kingdom of *Judah*, and beſieged it: Where the People ſuffered a miſerable Famine, and many other Calamities. At length, after a Year and a half's Siege, *the City was broken up*, and King *Zedekiah*, with his People, fled out of it by Night; but being purſued, he was taken, his Children ſlain before his Face, and then his own Eyes being put out, he was carried in Chains into *Babylon* (*c*). So that what God had threatened by the Prophet *Ezekiel*, was fulfilled upon him (*d*), *My Net will I ſpread upon him, and he ſhall be taken in my Snare, and I will bring him to* Babylon *the Land of the* Chaldeans; *yet he ſhall not ſee it, though he ſhall die there.* This was the End of the Race of *David*, after one and twenty Kings in Succeſſion, in the Space of four hundred ſixty ſeven Years, from *David*'s being anointed the firſt Time in *Hebron*, upon the News of *Saul*'s Death (*e*).

Shortly

(*a*) 2 *Kings* xxiv. 19. (*b*) *Chap* xxxvii. 6, &c. (*c*) 2 *Kings* xxv. 1, &c. (*d*) *Ezek.* xii. 13. (*e*) 2 *Sam.* ii. 4.

Shortly after, the City of *Jeruſalem*, the King's Houſes that were therein, and the famous Temple of *Solomon*, were all laid in Aſhes, and the Walls of the City broken down by *Nabuzaradan*, Captain of the Guards to *Nebuchadnezzar*. The reſt of the People, who eſcaped the Sword, were all carried Captives into *Babylon*, except a few poor Vinedreſſers and Huſbandmen, over whom the King of *Babylon* made *Gedaliah* Ruler; and even they, ſoon after, upon the Murder of *Gedaliah*, fled away into *Egypt* (*a*).

This came to paſs eight hundred ſixty three Years after their Entrance into *Canaan*, eighteen Years after the firſt Captivity under *Jehoiakim*, and one hundred and thirty three Years after the Ruin of the Kingdom of *Iſrael* by *Shalmaneſer*.

About ſeventeen Years afterwards, *Nebuchadnezzar*, taking the Advantage of great Diſcords among the *Egyptians*, invaded *Egypt* in a very furious Manner (*b*), and among others ſlew moſt of thoſe *Jews* who had fled thither: And thoſe who eſcaped the Sword, he carried Captive into *Babylon*, (according as the Prophets had foretold) (*c*); from whence, no doubt, they, or their Poſterity, returned into their own Land at the End of their Captivity.

Here we may make three Remarks: The *firſt*, That poſſibly *Nebuchadnezzar*'s chief Aim in carrying ſo many Captives into *Babylon*, was to ſupply that great City with Inhabitants; but God uſed him as an Inſtrument to effect his own Deſigns. The *ſecond*, That when God had given up the *Jews* to

(*a*) 2 *Kings* xxv. 2. 2 *Chron.* xxxvi. (*b*) Herodot. apud Uſſerium Ann. A. M. 3430, ad 3434, & Joſeph. Antiq. *Book* x. *Chap.* 11. *near the Middle.* (*c*) *Jerem.* xliii. 8, &c. *and* xliv. 27, 28. *and Ezek.* xxix, xxx, *and* xxxi.

to Deſtruction, for their obſtinate Continuance in their Impieties, he likewiſe gave them up to ſuch a Blindneſs and Infatuation, as even to provoke the *Babylonians* to finiſh their Ruin; which it does not ſeem they intended at the firſt to do. Thus as *Jehoiakim*, being made Tributary, after three Years attempted his Freedom by a miſtaken Reliance on the *Egyptian* King, to the Procurement of his own Ruin: So his Son *Jehoiakin*, by the ſame Means, brought farther Miſchief on himſelf and Country: And at length *Zedekiah*, by a freſh Provocation of the *Babylonians*, occaſioned their compleating the Deſtruction of himſelf and People, with the City and Temple. The *third* Remark is, That although God did bear with that People with much Patience, and often forewarned them by his Prophets; yet at laſt he exactly fulfilled all that he had threatened, at the Time when he firſt made a Covenant with King *Solomon* and his Seed. *(c) If thou wilt keep my Statutes, there ſhall not fail thee a Man upon the Throne of* Iſrael; *but if you ſhall at all turn from following me, and go and ſerve other Gods, then will I cut off* Iſrael *out of the Land, and this Houſe, which I have hallowed for my Name, will I caſt out of Sight; and every one that paſſeth by it, ſhall be aſtoniſhed*, &c. Nor was it the leaſt Aggravation of the Calamity of the *Jews*, that although their Return was foretold by the Prophets, yet it was not to be till after ſeventy Years from the Beginning of their Thraldom; ſo that their Captivity was to laſt the Age of Man, threeſcore and ten Years; and very few, if any, then living, who were carried away at firſt, and not very many of the reſt who were Captives afterwards, could hope to ſee the End of

(a) 1 *Kings* ix. 5, &c.

of their Servitude. However, God vouchſafed them a Promiſe by his Prophets, of a Return for them or their Children, and great Peace and Proſperity afterwards (*a*).

Note, The *Chaldeans* and *Babylonians* were for the main all one People, and are called in Holy Scripture ſometimes by one Name, and ſometimes by another: *Chaldea* or *Babylonia* is the Name of the Country, and the People are called *Babylonians* from *Babylon*, the Head City of that Country (*b*).

Whilſt the *Jews* were under Captivity, the Order of the Prieſthood was preſerved, and they had a Sort of Governors among themſelves, *viz.* The *Chief of the Fathers*, *Rulers of the Congregation*, *and Heads of the Captivity*, by the Permiſſion of the Government they were under (*c*).

We read of no other People planted in *Judea*; ſo that it remained *deſolate*, and *kept Sabbath*, or had Reſt all the Time the *Jews* were captive in *Babylon* (*d*), as it had been threatened of old (*e*), and foretold by the Prophet *Jeremiah* (*f*).

For the better underſtanding of which, we may *note*, That one Part of the Law was for the due Obſervance of the *Sabbatical* Year, *viz.* that every ſeventh Year the Land ſhould have Reſt: They were then not to till their Ground, nor ſow any Seed, nor prune their Vineyards, nor reap, nor look on any Thing that grew in any of their Land, as peculiarly theirs; but all that *grew of its own Accord* (without tilling or ſowing) ſhall be eſteemed as common to *the Poor*, and every one beſides (*g*).

This

(*a*) *Iſai.* xiv. *Jer.* xxxiii. *Ezek.* xxviii. 35, *&c. and* xxxvi. (*b*) *Ezra* v. 12. (*c*) *Ezra* i. 5. *and* x. 14. *Nehem.* xii. 31. *and Haggai* i 1. (*d*) 2 *Chron.* xxxvi. 21. (*e*) *Levit.* xxvi. 34, 35, 43. (*f*) *Jer.* xxv. 9, 10, 11. (*g*) *Exod.* xxiii. 10, *&c. Levit.* xxv. 2, *&c.*

This might be ordained in Memory of the Creation of the World in ſix Days, and God's reſting on the ſeventh: It alſo obliged them to a Reliance on the Divine Providence for the ſeventh Year's Maintenance; and plainly ſhewed, that, however God gave them the Land of *Canaan*, yet himſelf ſtill continued the chief Lord or Proprietor of it; and therefore this Reſt is called a *Sabbath for the Lord* (*a*), that is, unto his Honour, or as a Sign of Homage unto him. This Command, through Contempt and Covetouſneſs, being broken, God puniſhed the Inhabitants as he had threatened to do, proportionably to their Sins; that is, drove them among the Idolatrous Heathen for their Idolatry, and made their Land to lie deſolate, and to have its Reſt, which themſelves would not allow in Obedience to his Command.

Farthermore, the Captivity and Diſperſion of *Iſrael* ſerved other Ends of Providence, beſides their Puniſhment, and the Cure of their Idolatry: For into what Country ſoever they were carried and diſperſed, they carried the Knowledge of the true God, the God of *Iſrael*, along with them; and although ſuch Knowledge did not reform Nations, yet it made a great many private Converts to the Worſhip of the true God. So (*b*) we read of ſuch Converts or *Proſelytes* of many Nations, who came to worſhip the true God at *Jeruſalem*: Of ſuch there were in *Greece* an *great Multitude* (*c*). Such an one was the *Roman* Centurion *Cornelius* (*d*), and the *Eunuch* (*e*). Theſe were called in the Goſpel-Times *devout Men*, or, worſhipping (*f*) *Greeks*, and are often mentioned in the New Teſtament; whereby

(*a*) *Levit.* xxv. 4. (*b*) *Acts* ii. 9, &c. (*c*) *Acts* xvi. 4. (*d*) *Acts* x. 2. (*e*) *Acts* viiii. 27. (*f*) Σεβόμενοι.

whereby they were prepared to receive the Goſpel, when it was preached to them.

Thus much for the Captivity, both of thoſe of the Kingdom of *Iſrael*, and of the Kingdom of *Judah*.

CHAP. XVI.

The Return of the Jews *from the* Babylonian *Captivity.*

AT length, after the ſeventy Years Captivity, God, by his Providence, brought to paſs the Releaſe of ſuch who were living of the Kingdom of *Judah*, according as he had foretold by his Prophets (*a*); for *Cyrus* the *Perſian*, foretold by Name (*b*), (two hundred and ten Years before he was born (*c*), according to *Joſephus*,) conquered the *Babylonians*, under whom the *Jews* were Captives, and releaſed the *Jews*. For the better underſtanding of which remarkable Hiſtory, we may firſt obſerve, that *Aſtyages*, King of the *Medes*, had two Children, *viz.* a Son, *Cyaxares* the ſecond, (who ſucceeded him,) and a Daughter *Mandane*, whom he married to *Cambyſes*, King of *Perſia* (*d*); and theſe two laſt mentioned (*Cambyſes* and *Mandane*) were Father and Mother to *Cyrus*. Now the Conqueſt of the *Babylonians*,

(*a*) *Iſaiah* xiii, xiv. *Jer.* xxix 10. *and for which we may read* 2 *Chron.* xxxvi. 22, 23. *and the Book of* Ezra *and* Nehemiah (*b*) *Iſai.* xliv. 28. (*c*) Antiq. *Book* xi. *Chap.* 1. *Dean* Prideaux *computes it* 150. Connection, *Par.* i. *Book* 2. *p.* 131 (*d*) *According to* Xenophon.

lonians, and the Releaſing of the *Jews*, were effected in the following Manner: In the Year of the World 3445, the King of *Babylon* (*a*) being jealous of the united Power of the *Medes*, and their Neighbours the *Perſians*, deſigned a War againſt them: *Cyrus* Son of *Cambyſes*, King of *Perſia*, with the *Perſian* Army, was invited by his Uncle *Cyaxares*, at that Time King of *Media*, (called in *Daniel*, *Darius*, the *Median*,) to take upon him the Command of the Army of the *Medes* alſo, and to manage the War againſt the King of *Babylon* and his Confederates; which laſted about twenty Years: At length, in the Year 3466 (*b*), on a ſolemn yearly Feſtival Day among the *Babylonians*, which was uſually ſpent in Revelling and Drunkenneſs, *Cyrus* aſſaulted the City of *Babylon*, (the reſt of the Country being ſubdued before.) *Belſhazzar*, then King thereof, being fearleſs, relying on the Strength of it, had that Day made, according to Cuſtom, a great Feaſt (*c*), (as it had been foretold he ſhould (*d*): *In their Heat I will make their Feaſts, and I will make them drunken, that they may rejoice and ſleep a perpetual Sleeep, and not wake*;) and uſed the Veſſels of the Houſe of the Lord (which had been brought from *Jeruſalem* by his Grandfather *Nebuchadnezzar*) in a profane Manner, to the Glory of his Idols, and the Diſhonour of God: Whereupon a Hand-Writing upon the Wall being interpreted by the Prophet *Daniel*, who was among the Captives, (*e*) denounced the End and Ruin of his Kingdom, and that it was given to the *Medes* and *Perſians*.

(*a*) Herodotus & Xenophon apud Uſſerii Ann. A. M. 3445. (*b*) Herodotus apud Uſſerii Annal. A. M. 3466. (*c*) *Dan.* v. 1. (*d*) *Jer.* li. 39, 57. (*e*) *Chap.* 5.

The ſame Night, this *Belſhazzar*, King of *Babylon*, was ſlain (*a*), and his City was taken by *Cyrus*, who had broken down the Banks of the River *Euphrates*, on each Side of a Branch of which the City was built, and draining, made it fordable, according to *Jehovah*'s Prophecy (*b*); *A Drought is upon her Waters, and they ſhall be dried up.* Hereby alſo another Prophecy was fulfilled (*c*), *I will alſo make it a Poſſeſſion for the Bittern, and Pools of Water*; for by reaſon of the breaking down the Banks of the River, and other artificial Lakes and Dykes, that had been made formerly to prevent its Overflowings into the City, the Place muſt become afterwards full of Bogs and Marſhes. It ſeems the City was ſo great, that when the Out-parts of it were taken, thoſe in the Midſt thereof knew nothing (*d*) of it; which verified the Prophecy of *Jeremiah* (*e*); *One Poſt ſhall run to meet another; and one Meſſenger to meet another, to ſhew the King of* Babylon *that his City is taken at one End.* And no Wonder, when it is ſaid to be more like unto a Country than a City, being in Compaſs four Hundred and eighty Furlongs, that is, ſixty of our Miles, its Walls being drawn round the City in the Form of an exact Square, each Side of which was one hundred and twenty Furlongs, or fifteen Miles in Length, wherein were many large void Spaces (*f*). It ſeems, *Cyrus*, for the preſent, allowed his Uncle *Cyaxares* (that is, *Darius* aforeſaid) the Title, and in Part the Government of the Empire of the *Chaldeans*, or the Kingdom of *Babylon* (*g*). *And* Darius *the* Mede *took the Kingdom*, and himſelf went into *Perſia*; but ſoon after returned through *Media*, and

(*a*) *Dan.* v. 30. (*b*) *Chap.* i. 31. (*c*) *Iſai.* xiv. 23. (*d*) Herodotus, *Ibid.* (*e*) *Chap.* li. 31. (*f*) Herodotus *Lib.* 1. & 3. apud Uſſerii Annal. ſub A. M. 3466. *And Dean* Prideaux's Connection, *Par.* I. *Book* ii. *p.* 95. (*g*) *According to Dan.* v. 31.

and married the only Daughter and Heireſs of his Uncle *Cyaxares (a)*, having for a Portion the Inheritance of the Kingdom of the *Medes* after her Father's Deceaſe.

In the Year 3468, *Cambyſes* King of *Perſia*, (the Father of *Cyrus*,) and *Cyaxares* King of *Media*, (the Uncle, and alſo the Father-in-Law of *Cyrus*,) being both dead, *Cyrus* became the Sovereign of both Kingdoms of the *Medes* and *Perſians*, and alſo of the *Chaldeans* or *Babylonians*, (whom he had newly conquered,) and ſo of the whole Eaſtern Empire, (which he calls in the lofty Stile of the Eaſtern People, *All the Kingdoms of the Earth*) *(b)*. And then being incited by God to releaſe the *Jews* from their Captivity, (or in the Scripture Phraſe, *the Lord having ſtirred up his Spirit*,) he ſuffered them to return into their own Land *(c)*. *Joſephus* tells us *(d)*, that Cyrus *had read the Prophecy of Iſaiah* aforementioned *(e)*, concerning his being deſigned by God *to ſubdue Kingdoms, and re-eſtabliſh the* Hebrews *in their native Country, which Prophecy bore date two hundred and ten Years before he was born; and that he was ſo tranſported in reading thoſe divine Predictions concerning himſelf, that he preſently fell to work upon making good his Part of the Prophecy, and recited it in his Edict (f)*.

The *Jews*, when returned, could not perform their ſolemn publick Worſhip of God, nor enjoy the Benefit of making Atonement for their Sins, after the Manner of God's Appointment, without an Altar; and therefore the firſt Thing they did, was to ſet up *the Altar* of God for Burnt-Offerings, and for their Morning and Evening Sacrifices *(g)*,

(a) Ibid. *(b)* *Ezra* i. 2. *(c)* *Ezra* i. 1. *(d)* Antiq. *Book* xi. *Chap.* 1. *(e)* *Chap.* xliv. 28. *(f)* *Compare* *Ezra* i. 1, 2. *(g)* *Ezra* iii. 3.

and afterwards, by Degrees, built *Jeruſalem* and the Temple of God, notwithſtanding the ſpiteful Oppoſitions of the *Samaritans*, who occaſioned the hindering of the Building for ſome Time: So that it was twenty Years before the Temple was compleatly finiſhed (*a*). The Work of Rebuilding the Temple was ſo far owned by God, as that he ſent his Prophets *Haggai* and *Zachariah* on Purpoſe to encourage and forward the Building (*b*).

This ſecond Temple, being finiſhed about twenty Years after their Return, was dedicated to the Honour and Service of God in a very ſolemn Manner, (as *Solomon* had before dedicated the firſt Temple,) with Offerings and Sacrifices, and ſettling the Worſhip of God: Who was pleaſed to increaſe the Joy of the People for their new Temple, by ſending the Prophet *Haggai* to declare *The Glory of this Houſe ſhall be greater than of the former* (*c*), not as being a more ſtately Building, (for the ancient Men, who had ſeen the former, wept for the Smallneſs of this) (*d*); but in regard that *Chriſt* the Meſſiah ſhould one Day honour it with his Preſence: For this was that Temple (though much repaired) which *Chriſt* in his Time reſorted to. Thus much was alſo foretold by the Prophet *Malachi* (*e*), *The Lord whom ye ſeek ſhall ſuddenly come into his Temple, even the Meſſenger of the Covenant, whom ye delight in*; by which *Lord* the ancient *Jews* underſtand King *Meſſiah* (*f*).

But it is obſervable, that although it pleaſed God the Temple ſhould be rebuilt, yet all immediate Reve-

(*a*) *For this read the Books of* Ezra, Nehemiah, *and* Daniel v.
(*b*) *Ezra* v. 1. (*c*) *Haggai* ii. 9. (*d*) *Ezra* iii. 12.
(*e*) *Chap.* iii. 1. (*f*) *Dr.* Pocock *on* Malachi iii. 1.

Revelation of the Divine Spirit (*a*) ceaſed under this ſecond Temple. The *Jews* do generally acknowledge (*b*), that five Things were wanting after the Return from the *Babylonian* Captivity, *viz. Firſt*, The Ark, with the Propitiatory or Mercy-Seat. *Secondly*, The Fire from Heaven, which conſumed the Sacrifices, in Teſtimony of God's Acceptance, and was wont to be kept burning (*c*), and was renewed when *Solomon* had finiſhed the firſt Temple (*d*). *Thirdly*, The *Shechinah*, or divine Glory, by which God had uſed to manifeſt his Preſence (*e*). *Fourthly*, The *Urim* and *Thummim* on the Breaſt-plate of the High Prieſt, whereby God gave Anſwers to the People (*f*). And *Laſtly*, The Spirit of Prophecy, which ceaſed by the Death of *Malachi*. As the Want of theſe Benefits was a Sign of God's Diſpleaſure, and a Foretoken of his rejecting them on their future Diſobedience; ſo it was a proper Means of awakening them to a more lively Expectancy of a more perfect State under the *Meſſiah*. The ancient *Jews* indeed mention one kind of divine Revelation to remain to them under the ſecond Temple, *viz.* the *Bath-Kol*, or a Voice from Heaven, ſometimes vouchſafed to ſome particular Perſons (*g*). This a learned Doctor eſteems either to be one of the fabulous Accounts of the Rabbies, or elſe a Deluſion of the Devil (*h*). However, it is certain their ancient and graveſt Authors mention it (*i*), and it is as certain that

(*a*) Quod Sp. S. Numiniſque præſentior vis illinc abſceſſiſſet. Cunæus, *Lib.* ii. *Chap.* 2. (*b*) Lightf. Hor. in Jo. ii. 21. (*c*) *Lev.* ix. 24. *and* vi. 13. (*d*) 2 *Chron.* vii. 1. (*e*) *Exod.* xl. 34. 2 *Chron.* vii. 1. (*f*) *Exod.* xxviii. 30. (*g*) Hottinger. *Lib.* ii. *Chap.* 1. *Sect.* 4. *p.* 515. (*h*) Lightf. Hor. *in Mat.* iii. 17. *Compare Dean* Prideaux's Connect. *Book* ii. *P.* 5. An. 107. (*i*) *So the* Talmudiſts, *the* Chaldee Paraphr. *and the* Rabbins, vid. Hottinger, ibid. *particularly*, Maimon. Mor. Nev. *Par.* ii. *Chap.* 42.

ſuch a *Voice* came from Heaven to *Chriſt*, and St. *Paul* (*a*).

Farther, it is to be obſerved, that although the People who returned, were ſuch as had been taken captive, or their Children, *viz.* thoſe of the Kingdom of *Judah*, conſiſting chiefly of two Tribes, *Judah* and *Benjamin*; yet, foraſmuch as ſome of the ten Tribes had formerly joined themſelves to *Judah*, notwithſtanding the Diviſion (*b*), and therefore were Captives among the reſt; they alſo, or their Children, were among thoſe who returned; ſo that there ſtill remained ſome Reliques, *a Remnant*, of the other ten Tribes. (*c*) *The whole Congregation together*, which returned, (that is, by adding thoſe who could not find out their Genealogy, or Regiſter of their Birth (*d*), or thoſe of other Tribes beſides *Judah* and *Benjamin*, to the particular Numbers ſet down in the Chapter,) *was forty and two thouſand three hundred and threeſcore, beſides Servants* (*e*).

The *Language* ſpoken by the *Jews* in their own Country, before the Captivity, was the ancient *Hebrew*; but in their long Abode among the *Chaldeans* and *Syrians*, during their ſeventy Years Captivity, the Purity of the *Hebrew* was loſt among the Vulgar, and they mixed their own Language with the *Chaldean* or *Syriac* (*f*), which they brought home with them after the Captivity, and which was generally called the *Syriac* Language, the ſame that continued to be vulgarly ſpoken by the *Jews* in the Time of *Chriſt* and his Apoſtles; whence it

(*a*) *Mat.* iii. 17. *John* xii. *Acts* ix. (*b*) *See what is ſaid before concerning the Diviſion of the two Kingdoms.* (*c*) *Luke* ii. 36. *Acts.* xxvi. 7. (*d*) *Ezra* ii. 62. (*e*) *Ezra* ii. 64. (*f*) Lightfoot's Hor. in John v. 2. *Dr.* Walton's Prolegom. Polyglot. in Bib. *Num.* iii. *Sect.* 22, 23, 24.

it was, that when the Law was read to the People, *Ezra* and the *Levites gave the Senſe, and cauſed them to underſtand the Reading* (*a*). And this Cuſtom of explaining the Reading of the Law out of the *Hebrew* by the *Chaldee*, which they underſtood, continued in their Synagogues, and at length gave Occaſion to the *Targum*, or *Chaldee* Paraphraſes.

After their Return from the *Babylonian* Captivity, the People were governed by ſome Chiefs or Heads amongſt them, as *Ezra*, *Zerubbabel*, (who is ſuppoſed to be the ſame with *Sheſhbazzar*, that being his *Babyloniſh* Name, entitled *Prince of* Judah (*b*), and *Governor of* Judah) (*c*), and *Nehemiah*, and after the Settlement, by the *High Prieſt*, (who had the Temporal as well as Eccleſiaſtical Authority,) aſſiſted by the *Sanhedrim*, or Council ſpoken of before. *Joſephus* ſays (*d*), that *they erected an Ariſtocracy, and that the Sovereign Power was lodged in the High Prieſts, (till the Time of the* Maccabees, *or* Aſmonean *Family,)* and ſo much appears from *Alexander*'s ſending to the High Prieſt, as their Governor (*e*), and from the High Prieſt's returning an Anſwer as ſuch. But ſtill they were tributary, and in Subjection to the *Perſian* Monarchs as their chief Sovereigns, and to their Deputy Governors of *Syria* and *Phœnicia*, of which Province the *Jews* Country was reckoned a Part; and ſo for the moſt Part, when they were afterwards ſubjected to *Alexander the Great*, and after him to the *Egyp-*

(*a*) *Nehem.* viii. 7, 8. (*b*) *Ezra* i. 8. (*c*) *Haggai* i. 1. (*d*) Antiq. *Book* xi. *Chap.* 4. *near the End.* (*e*) Id. ib. *Chap.* viii. *and* Dion. Caſſius, *in his Account of* Pompey *and* Hyrcanus *the High Prieſt, (Lib.* xxxvii. *p.* 40.) *obſerves, that the* Jews *allow the Kingly Authority to the* High Prieſthood, οὕτω γὰρ τὴν βασιλείαν ἀνόμαζον.

tians and *Syrians*, the High Prieſt, with the Council or *Sanhedrim*, bore the chief Sway at Home, but under the Controulment of the foreign Kings, who had made them tributary, and had the Sovereignty over them, till the Change of the Government under the *Maccabees*, of which afterwards.

The Affairs of the Church, and the Canon of Scripture were ſettled by *Ezra*, with the Aſſiſtance of the reſt of the great Council, among whom was the latter Prophets, *Haggai*, *Zachariah*, and *Malachi*, being all endued with the Divine Prophetic Spirit. Theſe ſet forth a correct Edition of the Canon of the Old Teſtament, which was owned and confirmed by *Chriſt* and his Apoſtles *(a)*. Since their Return, they loſt, in great meaſure, the Name of *Iſraelites*, and were called *Jews* from *Judah*, their principal Tribe, which made up the chief of the Captives in *Babylon*, and conſequently of thoſe who returned from thence *(b)*.

The great Sin, amongſt others, for which the *Jews* were, by God's Providence and Permiſſion, made Captives in *Babylon*, was *Idolatry* ; but we never read they were guilty of this Sin after their Return, except thoſe, who through Fear ſacrificed unto Idols, under the Proſecution raiſed by *Antiochus Epiphanes (c)* ; the Remembrance of their Captivity being kept up from one Generation to another : And beſides that, after their Return, they had *Synagogues*, or Places of religious Aſſemblies, in moſt of their larger Towns ; wherein, beſides the Prayers and Praiſes, the Law, and the ſevere Threat-

(*a*) Polygot. Prologem. *Numb.* iv. *Sect.* 2, 3. Du Pin of the Canon, *Book* 1. *Chap.* i. *Sect.* 2. *And ſee what is ſaid before concerning the Book of the Law found by* Hilkiah. (*b*) Joſeph. Antiq. *Book* xi. *Chap.* 5. *towards the End.* (*c*) 1 *Maccab.* i. 43.

Threatenings againſt the Contemners of it, eſpecially by idolatrous Worſhip, was conſtantly read; by which Means they might be the better ſecured from a returning to Idolatry. From the Time of their Settlement to their Sufferings under *Antiochus Epiphanes*, (of which afterwards,) ſomewhat above three hundred Years, they enjoyed a great Share of Peace and Proſperity, according as the Prophet had foretold and promiſed, though with ſome Mixture of Troubles now and then.

The great Doctrine concerning *Eternal Life* was more firmly believed, and the Benefits thereof expected in the *Jewiſh* Church from the Time of the Return from the *Babylonian* Captivity, by the Generality of the People, than before *(a)*; which a learned Writer *(b)* ſuppoſes to be deſigned by the Divine Providence, to ſupport them under the Loſs of their former Freedom, and temporal Proſperity, which the Letter of the Law ſo frequently encouraged them to hope for the Continuance of; leſt their late Calamities, and preſent Subjection to the *Perſian* Monarch, ſhould, by making them to deſpond of thoſe earthly Bleſſings, tempt them to forſake their Religion.

In this Hiſtory of the Captivity and Return, we may obſerve how Sin provoked God, and what his Juſtice firſt, and then his Wiſdom and Power, can effect.

The laſt Book of the Old Teſtament, concerning the Hiſtory of the *Jews*, is that of *Eſther*; wherein we have a moſt wonderful Inſtance of the Wiſdom and Providence of God, in delivering his People, and overthrowing their Enemies, in the Reign of *Ahaſuerus*,

(a) See what is already obſerved concerning the Promiſes and Threatenings expreſſed in the Law of Moſes. *(b)* Grot. in Matth. v. 20.

Abaſuerus, who is ſuppoſed to be the ſame with *Artaxerxes Longimanus*, the *Perſian* Emperor *(a)*.

In this Hiſtory there are two Things remarkable: *Firſt*, the Marriage of *Eſther* to the Emperor, which was deſigned by the over-ruling Providence of God, for the ſame Cauſe that *Joſeph* was ſent into *Egypt*, that ſhe might be the Inſtrument of Deliverance in Time of Need. *Secondly*, the ſame Deſtruction befel *Haman*, their principal Adverſary, which he had miſchievouſly contrived for *Mordecai*, their Friend; and the ſame Honour was conferred on *Mordecai*, which *Haman* ambitiouſly deſigned for himſelf. From this Hiſtory we learn to have Recourſe to God in Time of Diſtreſs, and to rely on his Wiſdom, Goodneſs, and Power.

The Hiſtory of the *Jews* hitherto mentioned, is a Part of the Canonical or Divine Scripture, becauſe it was written whilſt God vouchſafed the Spirit of Prophecy, which ceaſed by the Death of *Malachi*, the laſt of the Prophets.

Before we proceed, ſome practical Obſervations may be made from divers particular Parts of the foregoing Hiſtory of the *Iſraelites*, after their firſt Settlement in *Canaan*, beſides thoſe hitherto mentioned in the Courſe of their Hiſtory, in order to our Improvement in Practice as well as Knowledge, by reading the Hiſtories contained in the Holy Bible, which, as it hath been already obſerved, ought to be one great Deſign in reading them: For Inſtance, The firſt Part of the Book of *Judges* informs us, that notwithſtanding God was pleaſed to ſettle the *Iſraelites* in the promiſed Land, by ſo many wonderful

(a) *So the Seventy, in* Chap. i. 1. *and* Joſeph. Antiq. *Book* xi. *Chap.* 6. *See at large Dean* Prideaux's Old and New Teſtament connected, *Part* i. *Book* 4.

derful Works which he wrought for them, yet as ſoon as they forſook him and his Laws, he delivered them into their Enemies Hands, who very often and grievouſly oppreſſed them; and yet upon their Repentance and Return to Him, he appointed and enabled Judges to protect them: Whence we learn, on the one hand, not to abuſe his Mercies; and on the other, not to deſpair of his Goodneſs on our Repentance and Reformation. From *(a)* the *Iſraelites* learning to commit Idolatry, by converſing with the Idol Worſhippers, (as afterwards *Solomon* did,) *(b)* we are inſtructed to avoid the Society of vicious Perſons, if we hope to continue virtuous ourſelves. From *(c) Gideon*'s thirty two thouſand Men reduced to three hundred, with which the *Midianites* were conquered, we are taught, that although outward Means are to be uſed, yet the Providence and Power of God is moſt to be relied on. From *Abimeleck*'s obtaining a Kingdom by the Murder of his Brethren *(d)*, but ſoon after, with his Accomplices, being ruined and deſtroyed himſelf, we are inſtructed not to rely on, or be encouraged by the preſent Effects of any proſperous Villany, ſince God frequently *renders the Wickedneſs* of ſuch *on their own Heads (e)*. From *(f) Sampſon*'s being betrayed by *Dalilah*, Men are cautioned of the Danger of giving up themſelves into the Hands of a lewd Woman. From *(g) Hannah*'s dedicating her only Child to the Honour and Service of God, and being rewarded with a more numerous Offspring *for the Loan which ſhe lent to the Lord*, is an Encouragement to devote a Part of what we have, (be it

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(a) Chap. iii. 5, *&c.* *(b)* 1 *Kings* xi. *(c) Chap.* vii. *(d) Chap.* ix. *(e) Verſe* 56, 57. *(f) Chap.* xvi. *(g)* 1 *Sam.* i. 28. *and Chap.* ii. 20, 21.

a Child, or ſome other of our Poſſeſſions) to the ſame Purpoſe. From the Doom threatened to *Ely* and his Houſe *(a)*, becauſe *his Sons made themſelves vile, and he reſtrained them not*, Warning is given to all Parents, who, either through Indulgence or Neglect, ſuffer their Children to perſiſt in Impiety. From *(b) Uzzah*'s Fate, when *he put forth his Hand to the Ark of God*, though out of a good Intention to keep it from falling, which belonged to the Office of a Prieſt to do *(c)*, thoſe are admoniſhed, who preſume to execute the Prieſt's Office, not being called thereto *(d)*. We have an Example in *David*'s bringing up the Ark of God with ſuch a Tranſport of Joy and Zeal, (as afterwards in *Solomon*'s Dedication of the Temple) *(e)*, to be forward, and rejoice in every Opportunity for promoting the Good of the Church, and the public Service of God.

From *David*'s indulging an intemperate gazing on *Uriah*'s Wife, and thence proceeding to thoſe heinous Sins of Adultery with her, and the Murder of her Husband *(f)*, we are inſtructed to avoid all the Occaſions and Opportunities of committing Wickedneſs, alſo to give a Check to the firſt Motions thereto: And however he obtained Pardon for thoſe Sins *(g)*, yet that ſhould be no Encouragement to venture the Commiſſion of the like, on Preſumption of Pardon too, becauſe *David* was not ſo reconciled to God, but that the Sins entailed *the Sword* on his Houſe and Family *(h)*: Then the Child he begat in Adultery was to die, to his great Sorrow,

(*a*) 1 *Sam.* iii. 13. (*b*) 2 *Sam.* vi. 6, 7. (*c*) *Deut.* xxxi. 9. (*d*) *See alſo* 2 *Chron.* xxvi. 16, *&c. In* 2 *Sam.* vi. 12, *to the End of the Chapter*; *and* 1 *Chron.* xv, xvi. (*e*) 1 *Kings* viii. (*f*) 2 *Sam.* xi. 12. (*g*) 2 *Sam.* xii. 13. (*h*) *Verſe* 10.

Sorrow (*a*); and *laſtly*, it coſt him many ſpiritual Agonies and great Remorſe, and a very ſtrict Repentance, as whoſo reads *Pſalm* li. compoſed on that Occaſion, will ſoon be convinced of. All which conſidered, it appears, that the Satisfaction in the Commiſſion of the like Sins would be too dearly purchaſed, even upon the Expectancy of ſuch a Reconciliation. From *Abſalom*'s rebelling againſt his Father (*b*), religious Parents are taught to bear the more patiently the Stubbornneſs and Oppoſitions of their Children, when God hath permitted his moſt zealous Servants to be ſo afflicted. *Achitophel*'s (*c*) Counſel being not only defeated, but alſo tending to his own Overthrow, ſhould diſcourage all thoſe Deſigns which have in them more Craft and Policy than Integrity and Honeſty, ſince this Inſtance ſhews the moſt ſubtle Devices to be over-ruled by God's *Appointment* or Providence (*d*). In (*e*) *Abſalom*'s untimely End, being occaſioned by his Rebellion againſt his Father, is an Admoniſhment to all Children of the Diſpleaſure of God, and their own infinite Danger, on ſuch their Behaviour. *David*'s Charge to his Son a little before his Death, to *ſerve God with a perfect Heart* (*f*), is a good Example to all Parents, to inſtil ſuch a Leſſon into the Minds of their Children, both living and dying.

Jeroboam's Hand being withered, which he ſtretched forth againſt the Prophet of the Lord (*g*), as alſo the fifty Men conſumed by Fire from Heaven, who were ſent to ſeize on the Prophet *Elijah* (*h*), ſhould deter Men in Authority from offering unjuſt Violence to the Miniſters of Religion: And

(*a*) *Verſe* 14, 16. (*b*) 2 *Sam.* xv. (*c*) 2 *Sam.* xvii. (*d*) *Verſe* 14. (*e*) 2 *Sam.* xviii. (*f*) 1 *Chron.* xxviii. 9. (*g*) 1 *Kings* xiii. 4. (*h*) 2 *Kings* i. 9 to 13.

And *(a)* the Prophet being prevailed on to break an expreſs Command, to his own Ruin, by another Prophet's Perſwaſion, affords us a Caution how we liſten to any Enthuſiaſts, pretending to the Spirit, in a Matter contrary to plain Scripture Revelation. *Ahab*'s *(b)* dreadful Sentence, for his unjuſt Seizure on *Naboth*'s Eſtate, ſhould check all violent and unjuſt Occupation of other Men's Goods and Poſſeſſions. *Ahaziah (c)* King of *Iſrael*, being ſick, ſent a Meſſenger to *Baalzebub*, an Idol-God, to enquire after the Event of his Diſeaſe; upon which the Prophet pronounced that he ſhould *ſurely die:* Like as before *(d)*, Saul *died for his Tranſgreſſion, and alſo for asking Counſel of one that had a Familiar Spirit, to enquire of it.* A Warning this may be to all ſuch who, diſtruſting God, ask the Counſel and Aſſiſtance of Conjurers and Evil Spirits. The rich *(e) Shunamite* Woman, being barren, by her ſuccouring a Prophet, obtained a Child; which is Encouragement to comfort and aſſiſt thoſe in their Diſtreſs, who more particularly are devoted to God's Service.

(f) Jehu appeared very zealous for the true God, and deſtroyed the Worſhippers of *Baal*; but for retaining the Golden Calves, ſet up by *Jeroboam*, before-mentioned, out of a political Deſign of ſecuring the better his Kingdom, is branded with Hypocriſy, *as not walking in the Law of God with all his Heart.* So little does God accept the Service of thoſe, who are religious only where it is convenient for them to be ſo, and avoid ſome Sins, yet ſtill retain thoſe which bring them moſt Profit and Satisfaction.

(*a*) 1 *Kings* xiii. 15, *to* 25. (*b*) 1 *Kings* xxi. *and* xxii. 37, 38. (*c*) 2 *Kings* i. 2, *to* 5. (*d*) 1 *Chron.* x. 13. (*e*) 2 *Kings* iv. 8, *to* 18. (*f*) 2 *Kings* x. 25, *to* 32.

faction. *(a)* We have a noble Inſtance of a true religious Behaviour, and Truſt in God, in the Time of Adverſity and Danger, in *Hezekiah*; who having received a threatening Letter from the King of *Aſſyria*, (a very formidable Enemy,) would not neglect the proper Means of Defence, but *ſtrengthened himſelf with Fortifications*, and an Army *(b)*; but in the mean Time his chiefeſt Reliance was, that with his Enemy there was an *Arm of Fleſh*; but with him and his People was *the Lord their God (c)*: And according to this Hope, he *went up into the Houſe of God, and ſpread the Letter before the Lord, and prayed for his Help (d)*. The Reſult was, he was delivered, and his Enemies deſtroyed *(e)*. And ſurely we cannot do better than in Imitation of this excellent Pattern, in our Time of Diſtreſs and Danger, whilſt we uſe the proper Means, chiefly to depend on the Goodneſs, Wiſdom, and Power of God, on our earneſt Supplications *(f)*. The Effect of a contrary Practice appears in Aſa's *not ſeeking to the Lord in his Diſeaſe, but to the Phyſician*. The next Account we have is, that *Aſa ſlept with his Fathers*; not that he did ill in ſeeking to the Phyſician, but in not chiefly ſeeking to and relying on the Lord. From *Belſhazzar*'s Fate in the Deſtruction of his Kingdom, and his own Slaughter, mentioned with this particular Circumſtance *(g)*, that he ſacrilegiouſly profaned *the golden Veſſels that had been taken out of the Temple of God, and drank Wine in them*, together *with his Lords and Wives*, &c *(h)*. ſufficient Cau-

(*a*) 2 *Kings* xix. *and* 2 *Chron.* xxxii. (*b*) 2 *Chron.* xxxii. 1, *to* 7. (*c*) *Verſe* 7, 8. (*d*) 2 *Kings* xix 14, *&c.* (*e*) 2 *Kings* xix. 20. *to the End of the Chapter.* (*f*) *See alſo, to the ſame Purpoſe,* 2 *Chron.* xiv *and* xx. 2 *Chron.* xvi. 12, 13. (*g*) *Dan.* v. (*h*) *Verſe* 3, 4, 23.

Caution is given againſt Sacrilege and Profaneneſs, in converting Things dedicated to God's Service to a private or common Uſe: For it is that which *Belſhazzar* is particularly charged with, as well as his uſing thoſe Veſſels to the Honour of his Idol *Gods*, *viz.* that he *drank Wine in them with his Lords and Wives*.

Laſtly, We may make two other Remarks on the Hiſtory of the Captivity of *Iſrael* and *Judah*, aforementioned: *Firſt*, That National Sins are attended with National Judgments, they being made Captives chiefly for their *Idolatry*, with which their whole Country had been more or leſs infected. *Secondly*, That the Providence of God makes uſe of ſome eminent Perſons, as Inſtruments to effect his Purpoſes, although at the ſame Time they propoſe to bring to paſs their own Deſigns; for which, in a very ſurprizing Manner, they are victorious and ſucceſsful; and yet when God's Ends are brought about by them, their Glory and Succeſs at once ceaſes. As in the Inſtances of the Kings of *Aſſyria* and *Babylon*, who led captive *Iſrael* and *Judah*; and of *Cyrus*, who was to procure the Releaſe and Return of the latter. Their Victories and Succeſs were generally beyond their own Expectations, as well as amazing to the reſt of the World; but were at an End when God's Work was accompliſhed by them.

CHAP.

CHAP. XVII.

Concerning the Prophets.

IN the next Place, we are to conſider the *Prophets*, which were ſent by God at ſeveral Times to the Kings and People of the *Jews*: One Reaſon whereof is given, (*a*) That they might be kept from having Recourſe to the Heathen Oracles and Soothſayers, for want of Prophets of their own, and ſlight their own legal Inſtitutions, as not affording them the Benefit the Heathen pretended to; for as the Curioſity of Mankind in general permitted them not to be contented without ſeeking for Knowledge and Aſſiſtance from ſome more extraordinary and divine Perſons, ſo it was with the other Nations round about the *Jews*; and therefore, next to the Charge againſt hearkening to Diviners, there follows a Promiſe of a Succeſſion of Prophets among themſelves, of which the Chief was to be the *Meſſiah*, in the Fulneſs of Time (*b*). Theſe Prophets were Perſons whom God raiſed up, by giving them extraordinary Meaſures of his Spirit, not only to foretell Things to come, but alſo, (which is the chief Senſe of the Word *Prophet*, and *Propheſying*, in the New Teſtament,) to explain his Will to the People, and teach them their Duty. They were alſo to be Meſſengers from him on ſome extraordinary Occaſions, to reprove for Sins, and threaten his Judgments, to encourage and comfort

(*a*) Orig. contra Celſum, *Lib.* i. *Edit.* Cantab. 1677. *p.* 28.
(*b*) *Deut.* xviii. 14, 15. *Acts* iii. 22.

the Penitent, to keep up in them a Reliance on Providence, to direct them in doubtful Caſes, and laſtly, to prepare them for, and foretell the Coming of the *Meſſiah*. Such an one was called *a Man of God*, and a *Seer*, as having a Viſion, Sight, or Knowledge (*a*).

The *Signs* for diſtinguiſhing a true Prophet from a falſe one, were chiefly theſe: *Firſt*, By his *Doctrine*, that he endeavoured to preſerve the People in the Worſhip of the true God, the God of *Iſrael*, according to the Doctrine already eſtabliſhed, and did not draw them off to the Worſhip of an Idol-God (*b*). *Secondly*, By a *Sign from Heaven*, as by working ſome Miracles, &c. ſuch as *Samuel* wrought (*c*), and *Elijah* (*d*); and the *Phariſees* demanding of *Chriſt a Sign from Heaven* (*e*), ſhews it was a common Opinion among the *Jews*, that ſuch a Sign was one Evidence of a true Prophet, together with the laſt mentioned. *Thirdly*, By his *Predictions being fulfilled* (*f*): Thus Samuel *was eſtabliſhed to be a Prophet of the Lord* (*g*). But as to this Sign there are two Exceptions: The one is, when the Prophecy was conditional only, as in the Caſe of the *Ninevites*, who *Jonah* propheſied ſhould be deſtroyed, and yet they were not, becauſe they repented: Nevertheleſs, *Jonah* was a true Prophet, becauſe his Prediction was conditional, except they did repent. The other Exception as to this Sign was, when the Prophecies reached far beyond the Time of the Prophets, as that of *Iſaiah* concerning *Cyrus*, and all the Prophecies concerning the Captivity, and the Return from it; there was then no

(*a*) 1 *Sam.* ix. 8, 9. (*b*) *Deut.* xiii. 1, &c. (*c*) 1 *Sam.* xii. 18. (*d*) 1 *Kings* xvii. 24. 2 *Kings* i. 10. (*e*) *Matt.* xvi. 1. (*f*) *Deut.* xviii. 22. (*g*) 1 *Sam.* iii. 19, 20. *See alſo Jer.* xxviii. 9. *Ezek.* xxxiii. 33.

no Reaſon to wait the fulfilling, before the Prophet was believed to be ſuch an one. In this Caſe it was ſufficient that there were other Evidences that he ſpake by divine Revelation. *Laſtly*, By the Teſtimony of another known Prophet; as of *Moſes* for *Joſhua* (*a*).

God revealed his Will to theſe Prophets ſeveral Ways; as *Firſt*, By *Dreams*, and that with ſuch Strength and Force on their Imaginations, as was ſufficient to evidence them to be divine. *Secondly*, by *Viſions*, or powerful Impreſſions on their Minds, which the *Jewiſh* Doctors call *Prophetical Viſions*, and which they explain "*by having* their outward "Senſes, as it were, bound up from exerciſing "their ordinary Functions, even when they were "awake, whilſt the ſpiritual Influence came ſtrongly upon their Minds and Imagination (*b*), re"preſenting to them Things as plainly as if they "ſaw them with their Eyes and bodily Senſes, in "ſuch Reſemblances, which did make them known "to them, that they might diſcover them to thoſe "whom God would have to know them (*c*)". *Thirdly*, By *Inſpirations*, or enlightening their Minds and Underſtanding, clearly to apprehend and diſcern what was revealed to them, and (as was obſerved before, in the Inſtance of *Abraham*'s Attempt to ſlay his Son) with a full Aſſurance that the Revelation came from God himſelf, and that as infallibly as we know what is diſcovered to any one of us, by the Words or Writings of another (*d*): Certainly God is as able to effect as we can one for another (*b*); and his Wiſdom and Goodneſs muſt diſpoſe him to take the moſt effectual Courſe for the Execu-

(*a*) *Deut.* xxxi. 7. (*b*) Maimon. Mor. Nevoch. *Pars* II. *Chap.* xli *p.* 307 et in Portâ Moſis, *p.* 171 *Edit.* Oxon. 1655. (*c*) *Dr.* Pocock *on* Hoſea xii. 10. *p.* 684. (*d*) *See before*, Chap. i. *Sect.* iv. *concerning Inſpiration in general.*

tion of his Deſign. It might be for Want of ſuch an Aſſurance then, that it was ſaid of *Samuel*, *that he did not yet know the Lord, neither was the Word of the Lord yet revealed unto him* (*a*), that is, ſo plainly as it was afterwards (*b*). *The Lord had told* Samuel *in his Ear* (*c*).

Theſe Prophets were of two Sorts: The *Firſt*, thoſe who were bred up in the Colleges or *Schools* of the Prophets; of which Inſtitution *Samuel* is ſuppoſed to be the firſt Author. Theſe Schools were for their Advancement in Knowledge and Piety: Thus we read of *a Company of Prophets* (*d*). Again, *a Company of Prophets, and* Samuel *ſtanding as appointed over them* (*e*). Such a School was at *Bethel* (*f*), and at *Jericho* (*g*). Theſe are called *Sons of the Prophets*, as being trained up by ſome who were their Governors and Inſtructors, who were called *Fathers:* So *Eliſha* called *Elijah*, *my Father* (*h*). And although the Spirit of Prophecy is not attainable by Education, but is given immediately from God, yet it is very reaſonable, that God ſhould chuſe thoſe he ſhould think fit to inſpire with the Spirit of Prophecy out of ſuch a Society, as being beſt qualified for the Offices of Teaching and Reproving, and againſt whom the People could have the leſs Prejudice.

The ſecond Sort of Prophets were *extraordinary*, whom God did ſend upon great Occaſions, as *Iſaiah*, *Jeremiah*, &c.

In the Hiſtory of the Kings, till the Reign of *Uzziah*, are mentioned theſe following Prophets: *Samuel*,

(*a*) 1 *Sam.* iii. 7. (*b*) 1 *Sam.* ix. 15. (*c*) *Which* Arias Montanus *tranſlates*, Dominus revelaverat autem Samueli, i. e. *plainly told* Samuel. (*d*) 1 *Sam.* x. 5. (*e*) 1 *Sam.* xix. 20. (*f*) 2 *Kings* ii. 3. (*g*) *Verſe* 5. (*h*) 2 *Kings* ii. 12.

Samuel, *Nathan*, *Gad*, *Shemaiah*, *Ahijah*, *Iddo*, *Jehu*, *Oded*, *Azariah*, *Micajah*, *Elijah*, and *Eliſha*, and the Propheteſs *Huldah*, (as before there (*a*) had been other Women Propheteſſes, *viz.* *Miriam*, and *Deborah*, and afterwards *Anna*.) Other Prophets there were from the Reign of *Uzziah*, whoſe Books of their Prophecies made up a Part of the Bible. Theſe Prophets were ſent from Time to Time to the Kings and People of *Iſrael* and *Judah*, before-mentioned, to forewarn them of thoſe Judgments which after befel them for their Sins, to inſtruct them in their Duty, and perſuade them to renounce their Sins; and, to that End, encouraging them to hope in God's Mercy and Favour, as we read in the Books of the Prophets. But all was in vain; ſo they were ruined, and made captive, as we have ſeen before. It is computed, that when the firſt of theſe Prophets were ſent, it was about fourſcore Years before the Deſtruction of the Kingdom of *Iſrael*, and two hundred Years before the Beginning of the Captivity of the *Jews* in *Babylon*: So merciful and patient was God, and yet ſo juſt when ſtill offended.

For the better underſtanding the Prophets, the following General Remarks may be obſerved:

Remark I. Thoſe Prophets were to foretell the Times of the Goſpel, and to prepare the People for the Coming of the *Meſſiah*, or *Chriſt*, whom ſome of them ſpoke of between ſeven and eight hundred Years before he appeared, by foretelling what Sort of Perſon he ſhould be, and what he ſhould do and ſuffer; and alſo the State and Condition of

(*a*) *But theſe were extraordinary; otherwiſe ordinarily the Female Sex ought not to pretend to the Exerciſe of any miniſterial Function in the Church*, 1 Cor. xiv. 34. 1 Tim. ii. 22.

the Church under him: And that which they foretold of his Birth, Life, and Death, *&c.* being fulfilled in our Lord *Jeſus*, and in no other Perſon; and that, in ſuch a Manner, as plainly ſhews an overruling Providence of God in the Accompliſhment, is our Evidence that he is the promiſed *Meſſiah* and *Saviour*. Hence alſo it appears, that the Coming of *Chriſt* was the grand Work or Deſign of God, ſince it was foretold ſo often, and ſo long beforehand.

Remark II. Although ſome of the Prophecies concerning *Chriſt* had alſo a Reference, firſt, to ſome eminent Perſons who were Types of him, and to ſome of their moſt eminent Actions, yet ſome ſo relate to him, in their proper and literal Senſe, that they cannot be applied to any other, and never were fulfilled in any other Perſon *(a)*: As for Inſtance, *Iſai.* liii. which ſo fully deſcribes the outward mean Appearance of *Chriſt*, his Sufferings in our Stead, his Innocency and Meekneſs, and his Death and Burial. So *Dan.* ix. 24, *&c.* where the Time of *Chriſt*'s Appearance is plainly foretold, as will be obſerved in the Account to be given of that Prophet *(b)*.

Remark III. Other Prophecies are to be underſtood in a twofold Senſe, *viz.* primary and literal, that ſtrictly concerned the *Jews*, and their Affairs, and the myſtical Senſe, which relates to *Chriſt* and the Manifeſtation of the Goſpel *(c)*: For Inſtance,

(a) To this Purpoſe, Chap. x. *Par.* 1. *of Biſhop* Kidder's Demonſtration of the *Meſſiah is worth reading.* *(b) See alſo Pſalm* lxix. 21. *Pſalm* xxii. 16, 18. *Pſalm* xlv. 6. *Zachar.* xii. 10. *Micah* v. 2. *(c)* Glaſſii Philolog. Sacr. *Lib.* ii. *Par.* 1. *Tract.* 1. *and Dr.* Lowth's Vindication, *Chap.* iii. *p.* 146. *And thoſe Moderns who find Fault with this two-fold Senſe of many Paſſages in the Old Teſtament, or an allegorical Ex-*

ſtance *(a)*; *Out of* Egypt *have I called my Son* which doubtleſs, in the literal Senſe, was meant o God's delivering the Children of *Iſrael*, to whom he was a Father, from their Slavery in *Egypt*; but in the myſtical Senſe, of *Chriſt*, the Son of God, being carried into *Egypt* to be preſerved from *Herod*, and afterwards brought again from thence *(b)*. Again *(c)*, *Rachel* (*Jacob*'s Wife) *weeping for her Children*, or Poſterity, had, in the firſt Place, a Reſpect to their being carried away captive; and the Prophet, in the next Verſe, makes a comfortable Promiſe of a Return; and yet that Weeping of *Rachel* had a more particular Reſpect to the Mothers weeping for their Children, whom *Herod* ſlew *(d)*. So the antient *Jewiſh* Doctors underſtand *Pſalm* ii *(e)* both as having a Reſpect to *David* and *Chriſt*. Although indeed theſe Prophecies could not be fully underſtood, till the *Holy Ghoſt* revealed the full Import of them by the Apoſtles; and yet many of them have evident Marks that ſomething farther is deſigned by them, than what is contained in the firſt-intended or literal Senſe, which does not come up to the full Senſe and Import of the Words; as that *Iſa.* vii. 14. *A Virgin ſhall conceive and bear a Son, and ſhall call his Name* Immanuel, (or God with us,) looks farther than that literal and low Senſe given of it, for the Encouragement of King *Ahaz*, *viz.* one that is now a Virgin ſhall bear a Son, and by

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his Name ſhew that God is with us; which is very mean in compariſon with the more compleat and myſtical Senſe revealed *(a)*, that the *Sign* or Miracle ſhould be ſuch one, as that a *Virgin* ſhould continue ſo, and yet *bear a Son*, who ſhould manifeſt himſelf to be *the Son of God*, being *made Fleſh*, and dwelling with us, and to be our great Deliverer, of which the Deliverances of the *Jews* were Types and Preſages. So alſo that of *David* (*b*), of *piercing his Hands and Feet, parting his Garments, and caſting Lots upon his Veſture*; and (*c*) of his being *given Gall and Vinegar to drink*; both which Paſſages appear to be underſtood of the Perſon of *David* in a figurative Senſe, by way of Similitude only, as importing a ſevere and unkind Uſage of him, and were never literally true of *David*, as far as appears in his Hiſtory, but being to be literally fulfilled in *Chriſt*, the Particulars are ſo expreſſed in the Prophecy.

Remark IV. The State of the Goſpel, and the Benefits thereof, are myſtically ſet out in the Prophets, by Expreſſions ſuitable to their own Times, and agreeing with, and proper to the Old Teſtament Diſpenſation *(d)*; as by Phraſes taken from the religious Worſhip under the Law, and ſuch Things as the *Jews* reckoned moſt excellent and glorious. Thus, becauſe their Sacrifices and Oblations, and the Worſhipping at *Jeruſalem*, was the moſt excellent religious Worſhip which the *Jews* could apprehend; therefore, when the Prophet *Iſaiah* foretold the Converting of the *Egyptians* to *Chriſt*, he ſaid, *There ſhall be an Altar to the Lord in the Land of* Egypt, *and they ſhall do Sacrifice*

(*a*) *Matt.* i. 23. (*b*) *Pſalm* xxii. 16, 18. (*c*) *Pſalm* lxix. 21. (*d*) Glaſſii Philolog. Sacr. *Lib.* I. *Tract.* iv. *Sect.* i. *Can.* 5.

Sacrifice and Oblations (*a*). So alſo he foretold the *Gentiles* owning and worſhipping *Chriſt*, by the Nations going up to *Jeruſalem* at the ſolemn Feaſts (*b*), and calling the Chriſtian Worſhip, offering *Incenſe and a pure Offering*. And this is often the Manner of the Prophets under the Old Teſtament, to ſet forth the Days of the *Meſſiah*, the Converſion of the *Jews*, the Chriſtian Worſhip, and the ſpiritual Kingdom of *Chriſt* under the Goſpel; and alſo God's ſpiritual Gifts and Bleſſings on the Chriſtian Church, by the Expreſſions proper to the Times in which they lived, importing literally the Reſtoration of *Jeruſalem*, the Temple and Sacrifices, the Kingdom of *David*, *&c.* in order to recommend them more powerfully to the People. To the ſame Purpoſe, the Exaltation and Enlargement of the Chriſtian Church is expreſſed after the ſame Manner (*c*).

St. *Peter* aſſiſts us thus to underſtand the Prophets, when he applies theſe Words (*d*) *Behold I lay in* Zion *for a Foundation a precious Corner-Stone*, to the ſpiritual Building of the Chriſtian Church, and *Chriſt* the Head thereof (*e*). After the ſame Manner St *Peter* again acquaints us (*f*), that they are the ſpiritual Gifts of the *Holy Ghoſt* under the New Teſtament, and the Goſpel Diſpenſation, which were foretold by *Joel* (*g*) in Terms ſuitable to the State of the Old Teſtament, and ſignifying literally the old prophetical *Dreams*, and *Viſions*. By the way, this Remark diſcovers to us the groſs Miſtake of the *Jews*, who obſerving many prophetical

(*a*) *Chap.* xix. 19, 21. (*b*) *Chap.* lx. 1, *to* 8. *and Chap.* lxvi. 20, 23. *See alſo Ezek.* xx. 33, 34, 40, 41. *Micah* iv. 12. *and Mal.* i. 11. (*c*) *Jerem.* xxxiii. 17, 18. *Hoſ.* iii. 5. *Mal.* iii. 4. (*d*) *Iſa.* xxviii. 16. (*e*) 1 *Pet.* ii. 4, 5, 6. (*f*) *Acts* ii. 16, 17. (*g*) *Chap.* ii. 28.

phetical Preſages relating to the Coming of the *Meſſiah*, to run in the old Strain of the Law, they preſently conclude, that the *Meſſiah* muſt not innovate any thing concerning their Way of Worſhip, and ſo expound ſuch-like Texts above-mentioned in a literal Senſe, which were only expreſſed in that Manner, the better to help the Underſtanding, and comply with the Capacity of thoſe they ſpake to.

This myſtical Way of expreſſing Things was much uſed by the Ancients, eſpecially of the Eaſtern (*a*) Country; and particularly the *Jews* were accuſtomed to it, and accordingly were wont to interpret the Scripture (*b*), (till the modern *Jews*, in their Diſputes with Chriſtians, found it neceſſary to reject the Opinion of their Anceſtors, leſt the Chriſtians ſhould make any Advantage of the Argument againſt them, in Proof of *Chriſt* being the *Meſſiah*,) and therefore ſuch a Stile of the Prophets was moſt ſuitable to the *Jews*: For Inſtance (*c*), *The Wolf ſhall dwell with the Lamb; there ſhall not hurt nor deſtroy in all my holy Mountain, for the Earth ſhall be full of the Knowledge of the Lord*; which the *Jewiſh* Rabbies underſtood to ſet forth the Peace, and Happineſs, and Love, and Truth, in the Days of the *Meſſiah*'s Kingdom, that is, what the Nature and Deſign of his Doctrine would *tend to*; and where it ſhould prevail, would proportionably effect. Again, there is great Reaſon that Men ſhould not perfectly underſtand, long-before-hand, all the Particulars of ſome of the Prophecies, becauſe if they had, that would have been a Means of hindering the very Things to be brought about, which

(*a*) Clemens Alexandr. Strom. *Lib.* 5. (*b*) Maimon. R. Dav. Kimchi apud Grot. de Veritat. Relig. Chriſtianæ. *Lib.* v. *Sect.* 18. (*c*) *Iſa.* xi. 6, &c.

which were foretold, unleſs God ſhould deprive the Perſons intended to effect them of the Freedom of their Will, or overturn the uſual Courſe of the World. For Inſtance; if the particular Perſon of the Virgin *Mary*, and the preciſe Night of *Chriſt*'s Birth in *Bethlehem*, and all other Circumſtances of that great Tranſaction, had been ſo expreſly revealed, that none could have miſtaken it, the *Bethlehemites* would not have denied the holy Virgin their Houſes to be delivered in; and ſo that humble Manner of *Chriſt*'s Coming into the World, his being born in a Manger, would have been prevented; nor would the Rulers have given *thirty Pieces of Silver to* Judas, or *bought a Potter's Field*, if that Prophecy of *Zachariah* (*a*) had been plain concerning *Chriſt*; much leſs, had they clearly diſcerned the Prophecies concerning his Death, would they ever have fulfilled them in condemning him. It was ſufficient, that the *general* Deſigns of the Prophets ſhould be manifeſt, and the Particulars reſerved for a farther Diſcovery in the Accompliſhment.

And though ſome of the Prophecies concerning *Chriſt* might not be, even in general, underſtood by the People to whom they were ſpoken, which yet is more than we know, yet they are of great Uſe to diſcover the Providence of God, and for the Confirmation of our Faith, when we compare the Event with the Prophecies, and finding them fulfilled, do therein plainly ſee the Work was God's, and the Effect of his Wiſdom and Power: As God himſelf declared his Intention in foretelling ſome Things, among others, to be this (*b*); *I have, even from the Beginning, declared it to thee, before it came to*

(*a*) *Zach.* xi. 12, 13. (*b*) *Iſai.* xlviii. 5.

to paſs; I ſhewed it thee, leſt thou ſhouldſt ſay, Mine Idol hath done them, &c. The fulfilling of the Prophecies concerning *Chriſt*, (as alſo of thoſe which foretold the Captivity of *Iſrael* and *Judah*, and the like,) clearly ſhew that there is a Divine Providence, and that it is God who governs the World, ſince by his Prophets he ſo long foretold and threatened what did afterwards come to paſs, according as himſelf had deſigned to effect. For which Purpoſe, no doubt, many ſuch Prophecies were recorded, which are to be expounded only by the Event, (at leaſt by thoſe who lived ſome conſiderable Time after they were uttered,) *(a)*. So alſo ſome of the Prophecies in the *Revelatians*: As it was the Accompliſhment of that Prophecy concerning *Chriſt (b)*, *Behold thy King cometh riding on an Aſs*, which made the Diſciples underſtand it, when they *remembred that theſe Things were written of him*, and that the People *had done theſe Things unto him (c)*.

Here we may farther obſerve, that the Expreſſion of *the laſt Days*, ſometimes uſed by the Prophets, ſignifies the Days or Diſpenſation of the *Meſſiah (d)*, and the Times of the Goſpel, (upon the Abolition of the *Jewiſh* Diſpenſation) and that not only in the firſt Ages thereof, but from the firſt Appearance of *Chriſt*, or *Meſſiah*, to the End of the World; which Time is termed *the laſt Day*, or *the laſt Time*, becauſe there is no new Age or Diſpenſation to ſucceed unto it, as the two former Times ſucceeded each other, being the one from the Creation to *Moſes*, the other from *Moſes* to *Chriſt*. So what in *Joel* is ſaid to come to paſs *afterwards*, the Apoſtle

(a) Such as Gen. xlix. *Deut.* xxxiii. *Dan.* xi. *(b) Zach.* ix. 9. *(c) John* xii. 16. *(d) According to the Notion of the ancient* Jews, *as in the* Chaldee Paraphr. Targum's, *&c.* apud Kidder's Demonſtration, *Part* iii. *Chap.* 9.

Apoſtle renders (*a*) ſhall come to paſs *in the laſt Days:* Now the Word, which in the Original ſignifies *afterwards*, in *Joel.* the *Jews* themſelves (*b*) expound to be the ſame in Senſe with the Words, *the laſt Days* (*c*), where is a plain Prophecy of the Exaltation of *Chriſt*'s Kingdom (*d*).

Once more, under this Head it may be remarked, that although the Goſpel of *Chriſt* hath wonderfully been advanced, and the ſpiritual Kingdom of the *Meſſiah* propagated, (which Advancement and Propagation of the Goſpel was myſtically ſet forth by the Prophets in a Manner ſuitable to the Old Teſtament Diſpoſition, as we have ſeen;) and although it be true, that all Promiſes of this Life are to be underſtood with Exception of the Croſs, and alſo, that the Promiſes of *Chriſt*'s Kingdom are only to begin, and more imperfectly to be fulfilled in this Life; yet ſome of the Prophecies relating thereto (*e*), mention ſo much Unity and Holineſs, Proſperity and Peace, not yet experienced, that they ſeem to foreſhew a future more glorious State of the Chriſtian Church on Earth, abounding in Purity, Peace and Happineſs, both among converted *Jews* and *Gentiles*, when *the Kingdoms of this World are become the Kingdoms of our Lord and of his* Chriſt (*f*). Many Prophecies mention a more flouriſhing State and Enlargement of the Goſpel, even to *all the Ends of the Earth* (*g*), than it hath pleaſed God hitherto to vouchſafe to bleſs the World with; and therefore the Time is to come, when they ſhall be more fully accompliſhed by an univerſal

(*a*) *Acts* ii. 17. (*b*) R. D. Kimchi apud Pocock in Joel ii. 28. (*c*) *Iſaiah* ii. 2. (*d*) *See alſo Hoſea* iii. 5. (*e*) *Such as Iſai* ii. 4, 5, 6. *and Chap.* xi. 1, *to* 10. *and Chap.* lxv. 25. *Dan.* vii. 14. *Joel* iii. 9. *to the End, &c.* (*f*) *Rev.* xi. 15. (*g*) *Iſai.* lii. 10.

univerſal receiving *Chriſt*'s Goſpel, and living according to it; when *Chriſt* ſhall reign in the public and viſible Triumph of his Religion, and when *the Earth ſhall be full of the Knowledge of the Lord (a)*. Nay, ſome underſtand a Part of the Prophets, not only of the general Converſion, but even the Reſtoration of the *Jews*, being converted, to their own Country, and their City, *Jeruſalem (b)*. To the ſame Purpoſe *(c)*, *Chriſt*'s Prophecy is interpreted *(d)*, Jeruſalem *ſhall be trodden down of the* Gentiles, *until the Time of the* Gentiles *be fulfilled.*

Here we may take Notice of another Miſtake of the *Jews*; who pretend from hence, that the *Meſſiah* is not yet come, becauſe the aforementioned Predictions are not yet fulfilled; whereas the Time is to come for the fulfilling of them *in the laſt Days*; which Expreſſion (as hath been before obſerved) imports not only the Beginning of the Days of the *Meſſiah*, but any Time, from *Chriſt*'s firſt Appearance, to his ſecond; namely, that Seaſon, when, upon the general Converſion of the *Jews*, both they and the *Gentiles* ſhall be brought into the Church; when God ſhall *ſet up an Enſign for the Nations, and gather together the Diſperſed of* Judah, *from the four Corners of the Earth: And the Earth ſhall be full of the Knowledge of the Lord (e)*. So that, as it is no Objection againſt the ancient Prophecies, that ſome of them are not yet fulfilled, (as

(a) *Iſai.* xi. 9. (b) *Thoſe which ſeem to look moſt that Way, are Iſa.* xi. 11, 12. *and* lxii. 10, 11, 12. *Jer.* xxxii. 37. *Ezek.* xi. 17, *&c. and* xx. 33, *to* 45. *and* xxxvi. 24, *&c. Hoſ* iii. 4, 5. *The modern* Jews *very much encourage themſelves with the Promiſe in Levit.* xxvi. 44, 45. *in their being reſtored to their own Country, and their City* Jeruſalem. P. Fagius in loc. (c) Vid. Grot. in Luc. xxi. 24. (d) *Luke* xxi. 24. (e) *Iſa.* xi. 9, 12.

(as the *Jews* do own thoſe are not, which foretell their Deliverance and Reſtoration,) becauſe they may yet be accompliſhed; ſo it is no Objection againſt *Jeſus*, that ſome Things are not yet fully accompliſhed, which were to be in ſome Part or other of the Days of the *Meſſiah*.

Remark V. It is uſual with the Prophets, to repreſent (*a*) the Dreadfulneſs of God's Judgments on wicked Perſons, or on the Enemies of his Church and People, by parabolical or figurative and lofty Expreſſions, after the Manner of the Eaſtern Countries; as of the *Earth's quaking, and being turned upſide down, the Sun and the Moon's being dark, the Moon's being turned into Blood, and the Stars withdrawing their Shining*, &c. Thereby ſetting forth, that evil Men ſhould be in ſuch a Conſternation under their Sufferings, and put into ſuch Diſorders, that all Things ſhould ſeem to them to be out of Courſe, as if the Sun were dark, and the Moon bloody, and the whole Creation in Confuſion. This was the uſual Stile in the Eaſtern Countries: For Example; (*b*) the *Arabians* would ſay of a Perſon whom any extraordinary Misfortunes befel, that *his Heaven was fallen down upon the Earth*. Thus (*c*) *the Earth trembled, the Mountains melted from before the Lord*; and poſſibly (*d*), *the Stars in their Courſes fought againſt* Siſera. In this tragical Manner, *Iſaiah* threatened God's Judgment on *Babylon* (*e*), *The Stars of Heaven, and the Conſtellations thereof, ſhall not give their Light; the Sun ſhall be darkened in his going forth, and the Moon ſhall not cauſe her Light to ſhine: I will ſhake the Heavens,*

(*a*) Maimon Mor. Nevoch. *Pars* ii. *Chap.* 29. (*b*) Maimon ibid prope initium, quod Cœlum ipſius in terram converſum ſit, vel ſuper terram ceciderit. (*c*) *Judg.* v. 4, 5. (*d*) *Verſe* 20. (*e*) *Iſai.* xiii. 10, 13.

Heavens, &c. and on *Idumea* (*a*), and on the *Jews* themſelves (*b*). In ſuch Manner *Jeremiah* threatened *Judah* and *Jeruſalem* (*c*). And thus the Prophet *Joel* pronounced God's Judgments (*d*), and having afterwards promiſed the Gifts of the Holy Ghoſt, which *Chriſt* would ſend on his Church (*e*), then denounced terrible Judgments againſt the unbelieving *Jews*, and other Enemies of *Chriſt*'s Church, by the like lofty and figurative Repreſentations (*f*): *And I will ſhew Wonders in the Heaven, and in the Earth, Blood and Fire, and Pillars of Smoke; the Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and terrible Day of the Lord come.* Which Language the *Jews* were accuſtomed to, and underſtood in a figurative Senſe, as denoting the uttermoſt Deſolation and Confuſion, eſpecially of Nations and Kingdoms (*g*), and very great Calamities and Diſtreſs: Which the unbelieving *Jews* in a great Meaſure felt, (as *Chriſt* foretold in the ſame Language) (*h*), when they were miſerably deſtroyed by the *Romans*, (of which afterwards.) But that Prophecy ſhall be moſt compleatly fulfilled on all wicked Men, at the great Day of Judgment, (the ſame Expreſſion being uſed in both Caſes, becauſe the terrible Judgments of God on wicked Perſons in this World, are as ſo many Aſſurances of his moſt dreadful Judgments at the great Day) (*i*). Some of the like prophetic Schemes of Speech are explained in the ſame Chapters, where they occur, by plainer Expreſſions

(*a*) *Chap.* xxxiv 3, 4, 5. (*b*) *Chap* xxxiv. 1, 18, 19, 20. (*c*) *Jer.* iv. 23, 24. (*See alſo Ezek.* xxviii. 20.) (*d*) *Joel* ii. 10. (*e*) *Verſe* 28. (*which Promiſe was fulfilled, Acts* ii. 17. (*f*) *Verſe* 19, 20, 21. (*g*) *Ezek.* xxxii. 7, 8. (*h*) *Matt.* xxiv. 29. (*i*) *Compare Amos* viii. 9, 10. *Micah* i 3, 4. *Haggai* ii. 6. *Acts* ii. 20.

ſions in the Context; which is a certain Key to the underſtanding of the like figurative or ſymbolical Repreſentations elſewhere: Thus, what (*a*) is figuratively deſcribed by *the Earth's being without Form and void, and the Heavens having no Light, and all the Hills being moved*, ſeems to be the ſame with what is plainly expreſſed in the Context (*b*), *the whole Land ſhall be deſolate*. And that (*c*), *I will ſhake the Heaven and the Earth*, is explained by the Words immediately following (*d*), *I will overthrow the Throne of Kingdoms*, &c. On the other hand, when the Prophets mention an Expectancy of the Ending of Troubles, and the Hopes of Peace and Proſperity, they ſometimes expreſs it by the Continuance or Increaſe of the Light of the Sun and Moon; as (*e*), *Thy Sun ſhall no more go down, neither ſhall thy Moon withdraw itſelf; for the Lord ſhall be thine everlaſting Light, and the Days of thy Mourning ſhall be ended:* And (*f*) *the Light of the Moon ſhall be as the Light of the Sun, and the Light of the Sun ſhall be ſevenfold, as the Light of ſeven Days, in the Day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound.* Though poſſibly, ſome of the aforementioned Prophecies ſhould be more literally fulfilled in the great Day of God's Vengeance on the wicked World, and his rewarding his Saints.

Remark VI. Some of the Prophets, the better to prepare their Minds for the prophetick Inſpiration, have made uſe of *Muſick:* Which, as it hath been of old experienced, is of great Force either to ſtir up or allay the Paſſions (*g*). Hence

(*a*) *Jerem.* iv. 23, 24. (*b*) *Verſe* 27. (*c*) *Haggai* ii. 21. (*d*) *Verſe* 22. (*e*) *Iſai.* lx. 20. (*f*) *Iſa.* xxx. 26. (*g*) Grot. in 1 Sam. x. 5. *To the ſame Purpoſe* Maimon. Mor. Nev. *Par.* ii. *Cap.* 36. Prophetia non habitat, neque inter triſtitiam, neque inter pigritiam.

we find that *Saul*, being troubled with an evil Spirit, was refreſhed by *David*'s playing on a Harp before him (*a*). Therefore when the Prophet *Eliſha* was moved with Anger againſt wicked *Jehoram*, King of *Iſrael*, yet being willing to aſſiſt and direct *Jehoſhaphat*, the good King of *Judah*, he called for a *Minſtrel*, or *Muſician*, to recover himſelf out of the Diſorder into which *Jehoram*'s Preſence had put him, and to render his Mind the more ſedate and calm, and ſo the more fit to be inſpired with the Spirit of Prophecy: And the Effect was accordingly, for *it came to paſs when the Minſtrel played, that the Hand*, or Spirit *of the Lord came upon him*, and he propheſied Rain and a Victory (*b*). It ſeems alſo that *Propheſying* itſelf, is uſed for ſinging Praiſes to God in ſome extraordinary Manner; which may be underſtood of the Meſſengers of *Saul*, and of *Saul* alſo himſelf (*c*).

Remark VII. The Prophets not only propheſied by Word or Writing, but alſo by ſymbolical *Actions* or *Signs*, or *myſterious Repreſentations*, according to the Cuſtom of the Eaſtern People, who were wont to expreſs themſelves by Signs and Actions, as well as Words (*d*), to ſtrike the more forcibly on the Imagination. Thus *Iſaiah*'s going without his uſual Habit, was a Sign of ſpoiling the *Egyptians* and *Ethiopians* (*e*). And *Jeremiah*'s getting an *earthen Bottle*, and *breaking it*, was a Sign of the People's being broken and ruined (*f*). And the *Bonds and Yokes about his Neck* were Signs of the neighbouring Kingdoms being ſubdued by *Nebuchadnezzar* (*g*). And *Ezekiel*'s Repreſentation

(*a*) 1 *Sam.* xvi. 23. (*b*) 2 *Kings* iii. 13, 14, 15. *See alſo* 1 *Sam.* x. 5, 6. (*c*) 1 *Sam.* xix. 20, *&c.* (*d*) *See the latter End of the firſt General Rule for underſtanding the Scripture*, ut ſupra. (*e*) *Iſa.* xx. 2. (*f*) *Jer.* xix. 1, 10, 11. (*g*) *Jer.* xxvii. 21.

tation of a Siege, and his miraculous *lying on his Side* a long Time, is ſaid to be *a* Sign *to the Houſe of* Iſrael *(a)*. It is obſerved farther, that ſeveral Things which are ſet down as Matters of Fact in the Prophets, might not be actually done; but either inwardly ſet before the Prophets in a *prophetical Viſion* by the Spirit, as ſome are of Opinion, both *Jews* and *Chriſtians (b)*; or repreſented by the Prophets in a Parable *(c)*, to make the greater Impreſſion on the Hearers; as *Ezekiel*'s being commanded to *ſet on a Pot, and to make it boil*, &c. which is expreſly called a *Parable (d)*. Both which Conſtructions ſeem favoured in *Hoſea (e)*, *I have alſo ſpoken by the Prophets, and I have multiplied Viſions*, (or Forms deeply impreſſed on the Imagination,) *and uſed Similitudes* (or Parables) *by the Miniſtry of the Prophets*. And thus we may interpret other Places, as *Jeremiah*'s *Girdle* being commanded to be long *hid in a Hole of a Rock by* Euphrates, (too long a Journey to be actually gone by the Prophet) *(f)* repreſented, that the *Jewiſh* Nation ſhould be, like that Girdle, ſpoiled and utterly ruined. So alſo *Hoſea*'s *marrying an Adultreſs (g)*, to make the People ſenſible of their ſpiritual Fornication, and going, as it were, a-whoring after ſtrange Gods: Not as if either *Jeremiah* or *Hoſea* really outwardly acted in ſuch Manner, but that either ſuch Action was ſet before the Prophets in a Viſion; or that they repreſented it to the Hearers in a Parable; as it was common to do among the

(a) Chap. iv. 3, &c. *See Ezek.* xii. 18, 19. *and Chap.* xxi. 6, 7. 2 *Kings* xiii. 15, *to Verſe* 20. *Acts* xxi. 11. *(b)* Maimon. Mor. *Par.* ii. *Cap.* 6. *Pag.* 332. & Hieronym. prooemium in Hoſea. *(c) See the Eleventh Remark on the Goſpels, concerning Parables.* *(d) Chap.* xxiv. 3. *(e) Chap.* xii. 10. *(f) Jer.* xiii. 1, &c *(g) Hoſea* i.

Eaſtern People, and the *Jews* eſpecially, and whereby Matters were wont to be ſet down, as in an Hiſtory of Things done, even with the Circumſtances of Names and Places, as in the Parable of *Ahola*, and *Aholibah* (*a*), and in *Chriſt*'s Parable of *Dives* and *Lazarus* (*b*).

Remark VIII. The Prophets often mention Things to come, as if preſent or paſt, becauſe they were foreſeen and pre-ordained of God, and as certain as if actually preſent; as *Pſal.* xxii. in which the Paſſion and Crucifixion of *Chriſt* is ſet forth, as if then actually preſent, or paſt long before: So the Birth of *Chriſt* (*c*), and his Sufferings and Death (*d*). Frequent Examples of this occur in the Prophets. And not only did the Prophets foretel many Things which were really then to come, in a Manner as if they had been already paſt, (by reaſon of the Certainty of them, as fore-ordained by God;) but becauſe being exhibited, or ſet before the Prophets, by God in a viſionary Dream, and often with divers Circumſtances, before their revealing them to Men, ſuch Things were in ſome regard to the Prophets, as Things already paſt (*e*).

Remark IX. When the Prophets are ſpeaking of other Matters, they are on a ſudden, as it were, in an Extaſy, carried on from their firſt Subject to propheſy of *Chriſt* the Meſſiah: Thus *David*, being tranſported with an extraordinary Joy (*f*), celebrated the Glory and Proſperity of his Son *Solomon*, which he carried on in ſo high a Strain, that the Words had not a full Accompliſhment in *Solomon*,

(*a*) *Ezek.* xxiii. (*b*) *Luke* xvi. *See at large Dr.* Pocock in Hoſea i. 2. (*c*) *Iſa.* ix. 6. (*d*) *Chap.* liii. (*e*) Vid Glaſſ. Philolog. Sacr. *Lib.* i. *Tract.* 4. de Stylo prophetico, *Canon.* 4. (*f*) *Pſalm* lxxii.

mon, or any other, but *Chriſt* the Meſſiah (*a*). In like manner, as he celebrated his own Eſtabliſhment (*b*), he utters the famous Prophecies of *Chriſt*'s glorious Kingdom (*c*). So alſo *Iſaiah* (*d*) is preaching to the *Jews* concerning their Sin and Puniſhment; and then preſently (*e*) he turns to the Coming and ſpiritual Kingdom of *Chriſt*. So alſo (*f*) when he was ſpeaking of the Siege of *Jeruſalem*, and God's Deliverance from it, preſently (*g*) he propheſies *Chriſt* ſhould be born of a Virgin. So in *Jeremiah* (*h*) there is a Prophecy of the Diſperſion of the *Jews*, and their Return; and then (*i*) of the Coming of the Meſſiah of the Seed of *David*. Theſe Tranſitions are frequent in the Prophets. However, they do not argue, that their Prophecies were not underſtood by themſelves: This our Lord confuted, by ſaying, that many Prophets had *deſired to ſee and hear* thoſe Things which the *Jews* in his Time did hear and ſee: But they could not deſire what they were utterly ignorant of. But thus much we learn from this Manner of the Prophets, *viz.* that the foretelling the Meſſiah was the great Deſign of them.

Remark X. It is evident, that the ancient Idolaters did not ſet up their Images as final Objects of their Worſhip, or as being Gods in themſelves (*k*), but as *Places* of Divine Reſidence, wherein the *Genii*, or Spirits of the Gods, were ſaid to dwell, and afford their ſpecial Preſence, or as *Repreſentatives* of their Gods, however the moſt ignorant and ſottiſh of the People might otherwiſe conceive:

(*a*) *Pſalm* v. 11, 17. (*b*) *Pſal.* ii. (*c*) Ver. 7, 8, 12. (*d*) *Chap.* i. (*e*) *Chap.* ii. (*f*) *Chap.* vii. 1, *&c.* (*g*) *Ver.* 14. (*h*) *Chap.* xxiii. 1, *&c.* (*i*) *Ver.* 5. (*k*) *See the general Remarks on the* Pentateuch, *Num.* 7.

But then it may be objected, that the Prophets ſeem to upbraid the idolatrous *Jews* and *Gentiles*, in general, as Worſhippers of the very Images and Statues themſelves, without farther Reference to any God or Spirit that might influence them. They mocked them as Worſhippers of Idols which had *Eyes and ſaw not*, which their own Hands had *made and formed*, and which could neither in themſelves, nor from any ſupreme Cauſe, have or diſpenſe any Virtue or Aſſiſtance *(a)*. One would be apt to conclude, from ſuch Scoffs of the Prophets, that the Idolaters made the very Images themſelves their ultimate or real Gods. To this it may be anſwered, that however the Idolaters conceived through Raſhneſs, in believing whatever the Idol-Prieſts, or others, might ſuggeſt to them, concerning the Virtues and Powers pretended to be in Idols; yet if they would *ſhew themſelves Men*, if they would not have ſuffered their Fancies to impoſe upon their Underſtandings, but have *conſidered in their Heart*, or would have examined Matters of Fact with Diligence and Impartiality, they might have known that their Images had no ſuch divine Virtue in them, but were, as they appeared to be, ſenſeleſs Matter, Wood and Stone: So that for want of Examination, they did by Interpretation make Gold, Silver, and Stone their Gods; and therefore the Prophets might juſtly upbraid them for ſo doing *(b)*.

Remark XI. The Prophets deſcribe the *Jewiſh* People by ſeveral particular Names, by reaſon of the Diviſion of their Kingdom, after the Reign of *Solomon*. Thus the ten Tribes being diſtinct from the other two, and under a different King, to the Time

(a) See Iſa. xliv. 9, *&c. Chap.* xlvi. 5, *to* 9. *(b) Archbiſhop* Teniſon *of Idolatry, Chap.* v. *Par.* 8.

Time of the *Aſſyrian* Captivity, are ſometimes called *Samaria*, and *Ephraim*, and ſometimes *Joſeph*, becauſe the chief Seat of the Kings of *Iſrael* was the City of *Samaria*, in the Tribe of *Ephraim*, who was the Son of *Joſeph* (*a*). They were alſo called *Iſrael*, and *Jacob*, becauſe they were the greater Part of *Iſrael*'s, or *Jacob*'s Poſterity. The other two Tribes, conſiſting of that of *Judah* and *Benjamin*, are called the *Kingdom of Judah*, the *Houſe of David*, *Jeruſalem*, or *Sion* (*b*), becauſe they were of the Tribe of *Judah*, (with that of *Benjamin* adjoining to it) and adhered to the Houſe or Family of *David*, their Kings being of his Poſterity, and their chief Seat was *Jeruſalem*, with *Sion* therein: But after their Return from the *Babylonian* Captivity, *Iſrael* and *Judah* are taken promiſcuouſly for the ſame People, *viz.* for the *Jews*, who returned from *Babylon* into *Judæa*, and who, for the moſt part, were of the Tribe of *Judah*; and thoſe of other Tribes, who returned with them, joined themſelves to the Tribe of *Judah*, and tranſferred their Name to them. Whence they all, without any Diſtinction, were ſometimes called *Iſrael*, and ſometimes *Judah*.

Remark XII. As for the *Imprecations* in the Prophets, the Curſes and Judgments mentioned by them, as called for from Heaven (*c*), we are to diſtinguiſh between private and publick Enemies, between private Revenge and Zeal for God's Honour, and between the Imprecations proceeding from the ſinful Paſſions and Affections of Men, and

(*a*) *Iſa.* vii. 2, 5, 8, 9. *Pſal.* lxxxi. 5. *Hoſ.* vii. 11. *Amos* v. 15. *and* vi. 6. (*b*) *Iſa.* vii. 13. *and* xl. 2. *Pſal.* cxxvi. 1. *Iſa.* lii 8. (*c*) *Jerem.* xviii. 21. *Lament.* i. 22, *&c.* (*d*) *For which ſee what is ſaid on the* Pſalms.

the Impulſe of the Spirit of God. Thus much for the general Remarks on the Prophets.

Of theſe Prophets *Iſaiah*, *Hoſea*, *Amos*, and *Micah*, were ſent by God, while both the Kingdoms of *Judah* and *Iſrael* remained, as appears at the Beginning of their Prophecies. *Joel* alſo (*a*) is ſuppoſed to propheſy about the ſame Time with *Hoſea*. He intimates that the Temple-Worſhip was remaining in his Time, (*b*) *Let the Prieſt weep between the Porch and the Altar*; and by the *ſcattering of* Iſrael (*c*) he ſeems not to mean the ten Tribes, but (as *Iſrael* is often underſtood in the Prophets) he mentions it as a general Term for the whole Body of the *Jewiſh* People. *Jeremiah* and *Zephaniah* were ſent after the *Aſſyrians* had deſtroyed the Kingdom of *Iſrael*, but ſomewhat before the Captivity of *Judah* by the *Babylonians*, *viz.* in the Reign of *Joſiah*, King of *Judah*, as the Beginnings of their Prophecies ſhew. About that Time it is likely *Habakkuk* propheſied, becauſe he threatened the Captivity (*d*). *Daniel* and *Ezekiel* were ſent in the Time of the Captivity (*e*). *Obadiah* ſoon after it. *Haggai* and *Zechariah* after the Return, in the ſecond Year of *Darius Hyſtaſpes* (*f*), *Malachi* after their Settlement, which appears not only becauſe his Prophecy is placed laſt, but becauſe he reproves the People for ſome Crimes which they were eſpecially noted to be guilty of, after the Temple was rebuilt, and their Commonwealth ſettled; as their marrying with ſtrange Wives (*g*). So alſo for grudging their Tythes (*h*). *Jonah* and *Nahum*

(*a*) Druſius & Grot. in Joel i. 1. (*b*) *Chap.* ii 17. (*c*) *Chap.* iii 2. (*d*) *Chap.* i. 6. (*e*) *Dan.* i. *Ezek.* i. (*f*) *Hag.* i. *Zech.* i. (*g*) *Mal.* ii. 11. *compared with* Ezra x. 2. *and Nehem.* xiii. 3. 23. (*h*) *Mal.* i. 6, 7, 13. *and Chap.* iii. 8. *compared with Nehem.* xiii. 10.

Nahum propheſied concerning ſome other People than the *Jews* and *Iſraelites*, *viz.* the *Aſſyrians*, and their City *Nineveh*. So that thoſe Prophets, which in the Books of the Old Teſtament are placed next to *Iſaiah*, were not next to him in Order of Time, only their Prophecies were larger than the reſt; and therefore are placed before the leſſer.

CHAP. XVIII.

The particular Prophets according to the Time in which they were ſent.

FOR the better underſtanding theſe Prophets, we may briefly note what they chiefly deſign in the Order they have been mentioned in, and alſo the moſt remarkable Prophecies in each of them concerning our Lord *Jeſus Chriſt*.

Iſaiah foretold God's Judgments, both againſt the Kingdom of *Iſrael* by the *Aſſyrians*, and againſt the Kingdom of *Judah* by the *Chaldeans*; but his Prophecies relate chiefly to *Judah*. He foretold alſo the Return of the People of *Judah* from the *Babylonian* Captivity, and the Deſtruction of the *Babylonians* themſelves (*a*). Among other Impieties of the *Jews*, (as their Idolatry, Injuſtice, Oppreſſion, Pride, Covetouſneſs, Intemperances, *&c.*) the Prophet charges them frequently with a Contempt of God, and his Threats, chiefly occaſioned by

(*a*) *See Chap.* xliii, xliv, xlv, xlvi, xlvii. *Compare what hath been ſaid concerning* Cyrus's *Victory over the* Babylonians, *and his demoliſhing their City*; *and alſo the Appendix*, Numb. xi.

by a vain Reliance on the Aſſiſtance of the *King of Egypt*, to deliver them from the *Aſſyrian* or *Babylonian* Invaſions, which they were threatened with by God (*a*). *Iſaiah* alſo propheſied of the Meſſiah, or our Lord *Jeſus Chriſt*; as that he ſhould be *born of a Virgin*, and be called (*i. e.* according to the *Hebrew* Language *Immanuel* (*b*), or a divine Perſon (*c*). Farther, this Prophet foretold that the *Meſſiah* ſhould *enlighten* thoſe who live in ſpiritual Darkneſs, and be, in ſome Senſe, a wonderful glorious Prince, and of the Family of King *David* (*d*), that he ſhould work Miracles in the Cure of the *Deaf, and the Blind, and the Lame* (*e*), and yet that he ſhould be a *Man of Sorrows*, be *deſpiſed, wounded*, and at length *make his Soul an Offering for Sin*, and be *cut off out of the Land of the Living*, be buried in his *Grave*, and yet *prolong his Days*, or glorioufly riſe again and live for ever (*f*), that *John Baptiſt* ſhould *prepare the Way* for him (*g*), and that he ſhould be revealed to the *Gentiles*, *i. e.* to other Nations and People beſides the *Jews* (*h*). The Prophet ſpeaks of *Chriſt* in ſome of his forementioned Texts, as if he were relating Things already paſt, to ſhew the Certainty of the Accompliſhment: Wherefore he is called the Evangelical Prophet.

It appears from the ſeveral Reigns (*i*), that he propheſied above forty Years. His Stile is obſerved

(*a*) *Chapters* xxx, xxxi, *&c.* (*b*) *Iſa.* i. 26. *and* lvi 7. (*c*) *Chap.* vii. 14. *This Prophecy is the more remarkable, as being made to ſupport, not* Ahaz *alone, but the whole Houſe of* David, *Verſe* 13. *in their Diſtreſs, becauſe that Family ſhould be ſo far from being extinct, that the eternal King* (Meſſiah) *ſhould proceed from it.* (*d*) *Iſa.* ix. 2, 6, 7. (*e*) *Chap.* xxxv. 4, 5, 6. (*f*) *Chap.* liii. *throughout.* (*g*) *Chap.* xl. 3. (*h*) *Chap.* xlix. 6. *and* lx. 3, *&c. and* lxv. 1. (*i*) *Chap.* i. 1.

ſerved to be very elegant and lofty. It is the common Tradition of the *Jews*, that the idolatrous King *Manaſſeh* ordered (*a*) him to be put to a cruel Death, that is, ſawn in two; of whom ſeveral Chriſtian Writers underſtand that Saying, (*b*) *they were ſawn aſunder*, a Puniſhment elſewhere mentioned (*c*).

An *Arabian* Hiſtorian notes (*d*), that *Manaſſeh* ordered him to be faſtened in, or between two wooden Planks, and ſo ſawn aſunder.

Hoſea propheſied againſt both the Kingdom of *Judah* and *Iſrael*; chiefly againſt *Iſrael*, threatening their Deſtruction by the *Aſſyrians*, for their Idolatry and other Sins, and exhorting them to Repentance, that they might find Mercy. He foretold *Chriſt*'s flying into *Egypt* (*e*), and his Reſurrection *the third Day* (*f*). The Prophet indeed ſays *he will raiſe us*, but that is, becauſe *Chriſt* being the Head of the Chriſtian Church, the Benefit redounds to us all. *Hoſea* alſo propheſies, that a great Number of the *Iſraelites* ſhould be converted and received into the Church under the *Meſſiah*; and alſo that the *Gentiles* (*g*), who believed in *Chriſt*, are true *Iſraelites*, and ſhould become the People of God (*h*). He propheſied above forty Years. See before of *Iſaiah*.

Joel's Prophecy was chiefly concerning the Kingdom of *Judah*. He foretold Calamities, as Dearth, and Famine, *&c.* and exhorted them to Repentance, that they might be delivered from them, (whether

(*a*) Grot. *in* Heb. xi. 37. *Dean* Prideaux's *Connection*, *Part* I. *An.* 698. *p.* 29. (*b*) *Heb.* xi. 37. (*c*) 2 *Sam.* xii. 31. 1 *Chron.* xx. 3. (*d*) Hottingeri Theſaurus, *Lib.* ii. *Cap.* i. *Sect.* 2. *p.* 474. (*e*) *Hoſ.* xi. 1. (*f*) *Chap.* vi. 2. *compared with* 1 *Cor.* xv. 4. (*g*) Pocock in loc. (*h*) *Chap.* i. 10, *and* ii. 23, *compared with Rom.* ix. 25, *and* 1 *Pet.* ii. 10.

(whether the *Locuſts (a)* be meant literally, or ſignified the waſting Nation of the *Chaldeans (b)*. He propheſied in Terms *(c)* uſual with the old Prophets, of the extraordinary Effuſion of the Holy Ghoſt at the firſt publiſhing of the Goſpel *(d)*, and of the Confuſion and Miſeries of the Enemies of *Chriſt*'s Church *(e)*, and under the Expreſſions of temporal Gifts, his ſpiritual Bleſſings on the ſame *(f)*.

Amos, like *Hoſea*, propheſied both againſt *Judah* and *Iſrael*, eſpecially againſt the Kingdom of *Iſrael*. This Prophet having acquainted them, that their neighbouring Enemies ſhould be puniſhed, (ſuch as the *Syrians*, *Philiſtines*, *Tyrians*, *Edomites*, *Amorites*, and *Moabites*,) he after foretold the *Iſraelites* Captivity, and other Miſeries, by Means of the *Aſſyrians*. He alſo propheſied of *Chriſt*'s ſpiritual Kingdom, and the flouriſhing State of the Chriſtian Church, both of *Jews* and *Gentiles*, under the Terms of *raiſing up the Tabernacle of* David, *&c.* (*g*). Here we may obſerve, *Firſt*, That it is the Method of the Holy Ghoſt by the Prophets, after Threatening, to add Promiſes and Comforts; and to propound *Chriſt* the Meſſiah as the principal Redreſs amidſt all the Diſperſions and Calamities of the *Jews:* Wherefore St. *Paul* acquaints us, that *Chriſt* is the Foundation of all the Promiſes, which *in him are Yea and Amen*, as ſtanding firm in him *(h)*. This Prophecy of *Amos* is cited and applied in the *Acts* (*i*). *Secondly*, That the temporal Bleſſings on the *Plowman* and *Reaper*, &c. mentioned

(*a*) *Chap.* i. 4. (*b*) *Verſe* 6. *and Chap.* ii. 2. (*c*) *See the foregoing fourth and fifth general Remarks on the Prophets.* (*d*) *Chap.* ii. 28. (*e*) *Ver.* 30, 31. (*f*) *Chap.* iii. *Ver.* 18, *&c.* (*g*) *Chap.* ix. 11. *and ſo on to the End of that Chapter.* (*h*) 2 *Cor.* i. 20. (*i*) *Chap.* xv. 16.

tioned in this Prophecy, do figuratively ſet forth the ſpiritual Bleſſings on *Chriſt*'s Church, when the *Jews* ſhould believe in him, and both they and the *Gentiles* be united under one Head.

Micah, like *Iſaiah*, foretold both the Captivity of the Kingdom of *Judah* by the *Babylonians*, and alſo the Deſtruction of the Kingdom of *Iſrael* by the *Aſſyrians*, and the Ruin of the chief Cities of each Kingdom, *viz. Jeruſalem* and *Samaria*; and all for their Sins, which were encouraged by the Princes, and Prieſts, and falſe Prophets. He alſo propheſied the *Jews* Happineſs afterwards; and in prophetick (*a*) Terms the Eſtabliſhment of the Chriſtian Church (*b*). *Laſtly*, He foretold the Place of *Chriſt*'s Birth, *viz. Bethlehem*, and alſo his Kingdom (*c*). We may gather (*d*), that this Prophet (as *Iſaiah*) continued propheſying above forty Years.

Next to be conſidered are the other Prophets, before-mentioned, who were ſent after the *Aſſyrians* had deſtroyed the Kingdom of *Iſrael*, but before the Captivity of the Kingdom of *Judah*, *viz. Jeremiah*, *Habakkuk*, and *Zephaniah*.

Jeremiah was ſent to thoſe of the Kingdom of *Judah*, in the thirteenth Year of King *Joſiah* (*e*), about three and twenty Years before their firſt Captivity under *Jehoiakim*, to inſtruct them in the Fear of God, and to perſuade them to ſpeedy Repentance, leſt they ſhould ſuffer like their Brethren of the Kingdom of *Iſrael*: And, as *Iſaiah* had done before, he aſſures them, that they would be diſappointed in their Expectancy of Help from the *Egyptians*, which they ſo much relied on, in Contempt

(*a*) *See the foregoing fourth general Remark on the Prophets.*
(*b*) *Chap.* iv. 1, 2. (*c*) *Chap.* v. 2. (*d*) *From Chap.* i. 1.
(*e*) *Chap.* i. 2.

tempt of God and his Prophets *(a)*. The Prophet alſo (*b*) ſpeaks againſt *Iſrael* as well as *Judah*, although the Kingdom of *Iſrael* had been deſtroyed before that Time, both in regard to God's Juſtice, in deſtroying them, and for a Warning to the Kingdom of *Judah*, by their Example : But not prevailing, he plainly denounced God's Wrath, and foretold *the* Babylonian *Captivity for ſeventy Years (c)*. But for the Comfort of thoſe who feared God, he aſſured them of their Return, after the ſeventy Years ſhould be expired ; and that the *Babylonians* ſhould be deſtroyed at laſt, and alſo the *Moabites*, *Edomites*, and *Egyptians (d)*, (as *Iſaiah* had propheſied before :) Whereby we are to underſtand, that as thoſe Conquerors were Inſtruments in God's Hands for the Execution of his Judgments, ſo afterwards he executed his Juſtice upon them too. Thus much is expreſly ſaid of the *Chaldeans* and *Babylonians (e)*, that as *Babylon* was in his Hands the *Hammer of the whole Earth*, ſo itſelf was to be *cut aſunder and broken*. He ſuffered much, and was twice impriſoned on the Account of propheſying ſuch evil Things, yet perſiſted in declaring to them, from Time to Time, to the very laſt, what Deſtruction ſhould fall on them. But as for the ſtrict Order of Time, both *Jews* and *Chriſtians* remark, that is not obſerved in this Book of the Prophecy of *Jeremiah (f)*.

The Prophet, being ſtill at *Jeruſalem*, ſent a Letter *(g)* to thoſe who had been carried captive, before

(a) Chap. ii. 36, *&c.* *(b) Chap* xxxvi. *and elſewhere.* *(c) Chap.* v. 15. *and* xx. 4. *and* xxv. 8, *&c.* *(d) Chap.* xxix. 10. xxxii. 37. *and* xlvi. 27, 28, *and* xlviii, xlix, l, *&c.* *(e) Chap.* l. 23. *(f)* Hottinger. Theſaurus, *Lib.* ii. *Cap.* i. *Sect.* 2. *p.* 477. *(g) Chap.* xxix.

before the laſt and general Deſtruction, to perſuade them to ſettle themſelves, and live peaceably under the *Chaldeans*, till ſeventy Years were accompliſhed, when they ſhould return; but not to truſt to ſome lying Prophets among them, who might deceive them with Hopes of Deliverance before. Afterwards, when *Pharaoh*, King of *Egypt*, had obliged the *Chaldeans* to raiſe the Siege of *Jeruſalem* for the preſent, when they came againſt it, *Jeremiah* propheſied the *Egyptians* ſhould return home, as they did, and that the *Chaldeans* ſhould take the City and deſtroy it *(a)*, as it came to paſs.

He alſo propheſied of *Chriſt*, that, as to his human Nature, he ſhould come of the Seed of *David (b)*, and that he ſhould make *a new Covenant with* Iſrael *(c)*, and *write his Law in their Hearts*, (inſtead of the outward carnal Ordinances in the Law of *Moſes*,) and that the Chriſtian Church ſhould flouriſh *(d)*.

When the City was deſtroyed, *Jeremiah* was preſerved by God's Providence from common Ruin; and was afterwards carried into *Egypt*, where he continued propheſying for ſome Time *(e)*, both againſt thoſe *Jews* who had fled thither, and the *Egyptians* themſelves, and ſome other People aforementioned, more eſpecially the *Babylonians*. At length he is ſaid to have been ſtoned to Death in *Egypt*, for his Boldneſs in propheſying *(f)*.

The *Lamentations* were alſo wrote by *Jeremiah*, containing a mournful Account of the State of *Jeruſalem*

(a) *Chap.* xxxvii. *(b)* *Chap.* xxiii. 5. *and* xxxiii. 15. *(c)* *Chap.* xxxi. 31, 32, 33. *(d)* *Chap.* iii. 17. *(e)* *Chap.* xlii. 6, *&c.* *(f)* Hieronym. adverſus Jovianum, *Lib.* ii. *prope finem.* Et Hottinger. Theſaurus, *Lib.* ii. *Cap.* i. *Sect.* 2. *p.* 478.

ruſalem as deſtroyed by the *Chaldeans*. Some ſuppoſe it penned immediately after King *Joſiah*'s Death, for whom it is expreſly ſaid, that *Jeremiah lamented (a)*, and that it is he who is called *the Breath of our Noſtrils (b)*, who being took out of the Way, the Prophet had the deplorable Miſeries of *Jeruſalem*, as it were, before his Eyes: But it is not certain who is meant by the *Breath of our Noſtrils*, *Joſiah*, or *Zedekiah*; nor whether this Book be a Prophecy of Evils then to come, or rather a mournful Deſcription of preſent Calamities as ſeveral Paſſages therein incline one to believe.

Habakkuk lived in corrupt Times, but it is not known when; however, it muſt be before the *Babylonian* Captivity, for he foretold the Deſtruction of the Kingdom of *Judah* by the *Chaldeans*, and the Judgment of God upon thoſe *Chaldeans* themſelves at laſt *(c)*.

Zephaniah was ſent about the ſame Time with *Jeremiah*, as the Beginning of his Prophecy ſhews, to exhort the Kingdom of *Judah* to an Amendment of Life, otherwiſe to denounce their Deſtruction: Yet he, as *Jeremiah* alſo did, propheſied a Return from their Captivity, and that their Nation ſhould be reſtored, and their Enemies deſtroyed.

Daniel was one who was carried into *Babylon* with ſome of the firſt Captives, as aforeſaid: Where, by God's Providence, he was preferred to Honour, having a Faculty given him to interpret the King's Dreams. His Greatneſs raiſing Envy in ſome principal Courtiers, they contrived his being caſt into a fiery Furnace, and afterwards into the Lion's Den;

(*a*) 2 *Chron.* xxxv. 25. (*b*) *Lament.* iv. 20. (*c*) *Chap.* i. 5, 6, *and Chap.* ii.. 8.

Den; but he was preſerved, and they deſtroyed (*a*). It is ſaid, that upon the King's ſigning the Decree againſt the petitioning any for thirty Days, ſave himſelf, *Daniel went into his Houſe, and his Windows being open in his Chamber towards* Jeruſalem, *he prayed and gave Thanks before God, as he did aforetime.* The Opening of his Windows towards *Jeruſalem*, was according to the Cuſtom of the *Jews*, of worſhipping God towards the Temple, the Place of God's peculiar Preſence: For which Purpoſe, they had their *Oratories*, or Places for praying, in an upper Room, with a Hole or *Window* opened that Way; and when they were at a Diſtance, the Window was opened towards the City of *Jeruſalem*, however, towards the Country of *Judea*. Thus (*b*), *I will worſhip towards thy holy Temple*; which Cuſtom might be taken from *Solomon*'s Prayer (*c*), whereby their Faith in God's Promiſes being affixed to their City and Temple, was confirmed (*d*). Hence poſſibly *the upper Room* in *Acts* (*e*).

In *Babylon* he had Viſions relating to the four Monarchies, or chief Governments of the World, *viz.* the *Aſſyrian* or *Chaldean*, (which was in his own Time,) the *Perſian*, (or of the *Medes* and *Perſians*,) the *Grecian*, and the *Roman*, by a Repreſentation of an Image of four different Metals (*f*), and of four different Beaſts (*g*). After the Succeſſion of which four Kingdoms, follows the Kingdom of *Chriſt*; who is repreſented by *a Stone cut out without Hands*, (becauſe he wanted no earthly Aſſiſtance,) and as *breaking the Image in*

(*a*) *Chap.* i, ii, iii, iv. *In Chap.* vi. 10. (*b*) *Pſal.* v. 7. (*c*) 1 *Kings* viii. 44. 48. (*d*) *Mr.* Gregory's *Notes and Obſervations*, Chap. iii. (*e*) *Chap.* xiii. (*f*) *Chap.* ii. 31, &c. (*g*) *Chap.* vii, viii.

Pieces, putting an End to thoſe Kingdoms, and eſtabliſhing his own, which is to *fill the whole Earth*, ſignified by *the Stone becoming a great Mountain*, and in ſome ſort to remain *for ever (a)*.

Daniel alſo foretold (near five hundred Years beforehand) the punctual Time which God had *determined* or allotted *for the People of the Jews*; at the Expiration of which they ſhould be no longer his peculiar People, nor the once *holy City* Jeruſalem, nor the *Moſaical* Worſhip any longer owned as his peculiar City or Worſhip; and then the *moſt Holy* ſhould be anointed, the *Meſſiah*, or *Chriſt*, be manifeſted, to *finiſh the Tranſgreſſion*, reſtrain Impiety by the Goſpel, *and to make an End of Sins*, by taking away the Guilt thereof through his Death, (inſtead of the *Jewiſh* Offerings, which were to ceaſe,) and thereby to *make Reconciliation* with God the Father, *and to bring in everlaſting Righteouſneſs*; not like that of the Law, but of the Goſpel, to endure for ever; and ſo to *ſeal up the Viſion and Prophecy*, fully to compleat and finiſh all that by former Viſions and Prophecies had been revealed *(b)*.

Which Prophecy was thus occaſioned: *Daniel* having conſidered the ſeventy Years Captivity foretold by *Jeremiah (c)*, as then expiring, prayed for the Deliverance of the People; God ſent the Angel to confirm his Hopes, and alſo to foretell the Meſſiah *(d)*, the ſpiritual Deliverer of his Church; that, *from the going forth of the Commandment to reſtore and build* Jeruſalem, to the Meſſiah or *Chriſt*, it would be *ſeventy Weeks*, that is,

(*a*) *Chap.* ii. 34, 35. 44. (*b*) *Chap.* ix. 24, *&c.* (*c*) *Chap.* xxix. 10. (*d*) *See for the Term* Meſſiah, *what is ſaid before on* Gen. iii. 15.

is, taking the ſeven Days in each Week for ſo many *(a)* Years, according to the prophetical Stile, ſeventy Times ſeven, or four hundred and ninety Years, as it came to paſs *(b)*. Farther, the Prophet here foretold that Meſſiah ſhould be *cut off*, that *Chriſt* ſhould ſuffer and die for his Church, and after that, *the City* of *Jeruſalem*, and *the Sanctuary*, or Temple, ſhould be deſtroyed; and *the* Jewiſh *Sacrifice and Oblation ceaſe (c)*.

The latter Part of this Prophecy *(d)* contains an Account of farther Viſions which *Daniel* had; as firſt, concerning the *Perſians*, who were to be conquered by a *mighty King*, viz. *Alexander the Great:* But after his Death, his Kingdom was to be *divided*, chiefly between *the King of the South*, that is, of *Egypt*, and *of the North*, that is, of *Syria*; one whereof (viz. *Antiochus Epiphanes)* ſhould *have Indignation againſt the Covenant*, the *Jewiſh* People and Religion, and *pollute the Sanctuary*, and *take away the daily Sacrifice*, and do great Miſchief. But afterwards the People ſhould *be holpen*, (by the *Maccabees*, as we ſhall find they were in the remaining Part of this Hiſtory;) and at the laſt, all true and holy Servants of God ſhall be happy and glorious for ever.

This Prophecy, concerning the King of *Egypt* and *Syria*, was ſo evidently fulfilled, that thoſe who read the Hiſtories thereof in other Authors, (which are abridged in what hereafter follows,) ſee it as plainly, as if the Prophet had wrote of Things already paſt.

(*a*) *So* Levit. xxv. 8. Seven Sabbaths of Years *are* ſeven Times ſeven Years. *And in* Ezek v. 6. Each Day for a Year. (*b*) Vid. *Dean* Prideaux's Connection, *Vol.* I. *B.* v. (*c*) *Chap.* ix. 26, 27. (*d*) *Chap.* x. to the End.

Ezekiel (a Prieſt) was carried into *Babylon* about eleven Years before the general Ruin and Captivity of the whole Body of the *Jews*; and being in *Babylon*, was firſt prepared for the calling of a Prophet, and confirmed therein by a Viſion of Cherubims and Wheels, with a Firmament above them, and a Throne encircled with Fire, which made *the Appearance of the Likeneſs of the Glory of God (a)*.

He had divers Viſions of God's Judgments on the *Jews*; and was himſelf made a *Type* or Sign unto them thereof (*b*). He was alſo carried *by the Spirit* in a *Viſion* to *Jeruſalem*, and ſhewn the Idolatries practiſed there; for which the Inhabitants were to be ſeverely puniſhed, but to thoſe who were already in Captivity, and ſhould renounce ſuch Wickedneſs, and ſerve God, he promiſed that God would be a *Sanctuary unto them*, and cauſe them to return, and teach them his Laws, and make them happy (*c*). The Prophet likewiſe foreſhews (*d*) by various Signs and Parables, as well as plain Expreſſions) the extreme Miſeries which ſhould befal the *Prince*, that is, *Zedekiah* King of *Jeruſalem*, and the Remnant of his People, and the Deſolation of their Land; and alſo threatens the Vengeance of God upon their Enemies at length, as the *Ammonites*, *Moabites*, *Edomites*, and *Philiſtines*, (becauſe of their Deſpite againſt, and inſulting over the *Jews* in their Diſtreſs,) with thoſe of *Tyre* and *Sidon*, and *Egypt*; and promiſes in the End the Reſtoration of the *Jews*.

The Judgments here threatened to thoſe Places and People, may be the better underſtood by remem-

(*a*) *Chap.* i. 28. (*b*) *hap.* iv, v, vi, vii. (*c*) *Which is the Subſtance of* Chap. viii, ix, x, *and* xi. (*d*) *In the following Chapters.*

membring, 1*ſt*, that *Tyre* and *Sidon* were two neighbouring Sea-Towns, rich and famous for great Trade and Merchandizing. 2*dly*. That in *Egypt* was the great River *Nile*, and that the *Egyptians* were like a broken *Reed* (on the Banks thereof,) and diſappointed the *Jews* when relying on their Aſſiſtance; that the *Babylonians* executed the Judgment on *Egypt*.

Ezekiel alſo propheſied of *Chriſt* (*a*). The latter Part of his Prophecy (*b*) contains a Viſion for the Comfort of the pious *Jews* in Captivity, who mourned for the Deſolation of their City and Temple, to put them in good Hope of a Return, and of the Rebuilding of their Temple (which they eſteemed the Glory of their Nation, and a Pledge of God's Preſence.) This the Prophet ſhews them would ſo certainly come to paſs, that he ſets before them, as in a Type or Figure, the Dimenſions of it, as if it had been already built. But becauſe the Temple here repreſented in this Viſion to *Ezekiel*, is deſcribed as being far more noble and large than what was afterwards rebuilt at their Return, this Prophecy ſeems to aim at ſomething farther, *viz.* the vaſt Extent, Glory, and Splendor that ſhould be of the *Chriſtian* Church, of which *Jeruſalem* and the Temple was a Type and Figure.

This Prophet is often called the *Son of Man*; which might be to keep him from being too much exalted by the many heavenly Viſions which he ſaw. As to what the Prophet declares (*c*), that the Son ſhould not ſuffer for his Father's Sins, which ſeems contrary to the Threatening in the ſecond Commandment, of God's viſiting the Iniquities of the

(*a*) *Chap.* xxxiv. 23. *and* xxxvii. 22, 24. (*b*) *From the Beginning of* Chap. xl. (*c*) *Chap.* xviii. *like* Jer. xxxi. 29, 30.

Fathers upon the Children, ſee what is ſaid before concerning the moral Law, and the ſecond Commandment. *Ezekiel* is ſaid to die in *Babylon*, and, by ſome, to be there ſlain by the captive *Jews* (*a*).

Obadiah propheſied againſt the *Edomites*, (the Poſterity of *Eſau*, *Jacob*'s Brother,) becauſe they inſolently inſulted over the Calamities of the *Jews*, (who deſcended from *Jacob*,) whilſt they were Captives by the *Babylonians*. The Prophets threatened the *Edomites* Deſtruction, whilſt the *Jews* ſhould be reſtored. He alſo propheſied of the Chriſtian Church, that *the Kingdom* ſhould be *the Lord*'s (*b*).

Haggai and *Zechariah* propheſied after the Return from the *Babylonian* Captivity: And whereas too many of the People contented themſelves with building them Houſes, and enjoying the Fruits of the Country, but neglected the ſetting up of God's Houſe, theſe Prophets rebuked them for that Cauſe, and encouraged the Rebuilding of the Temple. They alſo propheſied of *Chriſt*, as being *the Deſire of all Nations*, whoſe appearing in *the latter Houſe*, the ſecond Temple, would ennoble it beyond the firſt (*c*); that he ſhould be the *Branch* (*d*) that was to come out of the *Stem of* Jeſſe, (or the Houſe of *David*, whoſe Father was *Jeſſe*) as *Iſaiah* had alſo foretold (*e*); that he ſhould come to *Jeruſalem riding on an Aſs* (*f*), be ſold for *thirty Pieces of Silver* (*g*), and his Side *pierced* (*h*); that he ſhould be ſmitten, and *his Sheep* or Apoſtles, *ſcattered* (*i*); and that he ſhould *ſtand on the Mount of* Olives (*k*). The Prophecy above-mentioned (*l*), of

(*a*) Hottinger. Theſaurus, *Lib.* ii. *Cap.* i. *Sect.* 2. *p.* 480.
(*b*) *Verſe* 21. (*c*) *Haggai* ii. 7. 9. (*d*) *Zech.* iii 8.
(*e*) *Iſa.* xi. 1. (*f*) *Zech.* ix. 9. (*g*) *Chap.* xi. 12, 13.
(*h*) *Chap.* xii. 10. (*i*) *Chap.* xiii. 7. (*k*) *Chap.* xiv. 4
(*l*) *Zech.* xi. 12, 13.

of the thirty Pieces of Silver, is (*a*) aſcribed to *Jeremiah*; which might be, becauſe the *Jews* placed *Jeremiah* firſt in the Volume of the Prophets (*b*); ſo that the whole Volume had the Title of *Jeremiah*: Or for this Reaſon (*c*), as many Words were ſpoken by *Chriſt*, which, St. *John* ſays, are not recorded; ſo, no doubt, it was with the Prophets: And *Jeremiah* might ſpeak theſe Words, which were preſerved either in ſome Writing, or in Memory, till *Zechariah*'s Time, who uſed other Words of *Jeremiah*'s beſides theſe (*d*), whence the *Jewiſh* Saying, *the Spirit of* Jeremiah *was in* Zechariah; and ſo they were both as one Prophet.

Malachi propheſied after the *Jews* were ſettled, and their Temple rebuilt; for he no where exhorts the *Jews* to the building of it, as *Haggai* and *Zechariah* did, but reproves the People for ſome Diſorders amongſt them, and their ungrateful Returns for God's Kindneſſes to them, in their Deliverance from their late Captivity. He foretold the Forerunner *John Baptiſt*, that was to prepare the Way for the *Meſſiah* (*e*), that he was to be a new *Elijah*, remarkable for his Holineſs, the Auſterity of his Life, and for his Authority and Zeal. This Prophet alſo foretold our Lord *Jeſus Chriſt* himſelf, that he ſhould appear whilſt the ſecond Temple was ſtanding, and *come to this his Temple* (*f*), and that the *Gentiles* ſhould be converted (*g*), who ſhould offer unto God a *pure Offering*, adore and worſhip him with an acceptable Service, a true ſpiritual Worſhip, and particularly by celebrating the holy

(*a*) *Matt.* xxvii. 9. (*b*) Lightf. Hor. in *Matt.* xxvii. 9. (*c*) Grot. in *Matt.* xxvii. 9. (*d*) *Compare Jer.* xviii. 11. *with Zech.* i. 1. 4. *and Jer.* xxiii. 5. *with Zech.* iii. 8. (*e*) *Chap.* iii. 1. *and* iv. 5, 6, (*f*) *Chap.* iii. 1. (*g*) *Chap* i. 11.

Sacrament of the Lord's Supper, according to his Son's Inſtitution, by the Bread and Wine joined with Prayers and Thankſgivings (*a*). Here we may obſerve, that this Prophet *Malachi*, whom the *Jews* ſtile (*b*) *The Seed of the Prophets*, being the laſt of all which were to come, till the Times of *Chriſt*, ſhewed the firſt new Prophet who was to come after him, that is, *John Baptiſt*, or *Elijah*, the Forerunner of the Lord: Until that Time, it ſeems, the *Jews* were to expect no more Prophets; which is ſomewhat above four hundred Years (*c*).

As for thoſe Prophets who propheſied concerning other People than the *Jews* and *Iſraelites*, they were the two following:

Jonah was ſent to forewarn *Nineveh*, or *Ninus*, the Head City of the *Aſſyrian* Empire. This Prophet, being three Days and three Nights in the Whale's Belly, in a Figure expreſſed how *Chriſt* ſhould die, and riſe again the third Day (*d*).

Nahum alſo propheſied againſt the *Ninevites*, who had repented on *Jonah*'s Preaching (*e*), but returned again to their Sins. The Prophet (*f*) foretold to the *Jews* the Revenge God would take on the *Aſſyrians*, for all their Wrongs done to the ten Tribes, whom they had carried away captive, by *making an utter End* of *Nineveh*, that once famous City of theirs, of three Days Journey (*g*), which about one hundred and thirty two Years afterwards came to paſs (*h*).

Thus much for the PROPHETS.

CHAP.

(*a*) *See* Mede's Chriſtian Sacrifice; *and Dr.* Pocock, in Loc. (*b*) Hottinger. Theſaurus, *Lib.* ii. *Cap.* i. *Sect.* 2. *p.* 489. (*c*) *Archbiſhop* Uſher *places* Malachi ſub A. M. 3589. (*d*) *Chap.* i. 17. *compared with Matt.* xii. 40. (*e*) *Jonah* iii. 5, *&c.* (*f*) *Chap.* i. 2, 8. (*g*) *Jonah* iii. 3. (*h*) *See Tobit.* xiv. 15. *and compare* Uſſerii Annal. A M. 3378.

CHAP. XIX.

The Hagiographa, *or* Holy Writings.

THERE are five other Books of the Old Teſtament, which are among thoſe the *Jews* called *Hagiographa*, or *Holy Writings*, not yet accounted for; as the Books of *Job*, *Pſalms*, *Proverbs*, *Eccleſiaſtes*, and the *Canticles*.

Job is ſuppoſed to have lived in the Days of *Jacob*, and to be elder than *Moſes*; for in this Book there is no Alluſion to the *Jewiſh* Religion or Law, no Mention of their Deliverance out of *Egypt*, or Settlement in *Canaan*: There is indeed Mention made of offering *Burnt-Offerings* (*a*); but they were ſuch as were offered before the Law of *Moſes* was eſtabliſhed, and are believed by the *Jews* to be only ancient Sacrifices (*b*). *Job* alſo is repreſented as the Prieſt to offer them, as being the Maſter of his Family, according to the Manner of the Patriarchs before the Law. His Age alſo is more ſuitable to thoſe elder Times, for he lived an hundred and forty Years after his Troubles were over (*c*); ſo that he might be near or full two hundred Years old when he died. His Country, the Land of *Uz*, is ſuppoſed to be Part of *Arabia* the Deſert; however, it muſt be near the *Chaldeans*, who plundered him.

That *Job* was not a feigned Name, deviſed for Example's ſake, as in a Parable, is evident, becauſe the

(*a*) *Chap.* i. 5. *and Chap.* xliii. 8. (*b*) Grot. in *Job.* xlii. 8. (*c*) *Job* xlii. 16.

the Prophet mentions him as a real Perſon (*a*), as doth alſo the Apoſtle (*b*).

This *Job* was an Example of Holineſs, and Patience, and Truſt in God, under the heavieſt Afflictions; which were brought on him, with God's Permiſſion, by the malicious Accuſations and Cruelty of the Devil. But it is here obſervable, that the Devil could have no Power over *Job*, (nor conſequently can have over any other of God's Servants,) without Leave firſt obtained from God; and then could proceed no farther than he was permitted; as firſt, only to procure the Loſs of his Goods and Children, but not to hurt his Perſon (*c*); and next, to afflict his Perſon, but not to take away his Life (*d*). His Friends, by reaſon of his great Sufferings, accuſed him of *Impiety* and *Hypocriſy*, for which they pretended God ſent thoſe Judgments; but he rightly defended himſelf, and maintained his *Sincerity* and *godly Converſation*. However, in the Heat of the Diſpute, and Extremity of Miſery, ſome Expreſſions fell from him that may be thought liable to Exception, as the beſt Men are ſubject to the Paſſions and Infirmities of human Nature: To convince us of which, and to humble us, it is very probable, thoſe Expreſſions might be recorded (*e*). In the cloſe, God himſelf takes up the Matter, declares his own Providence and Power in making and governing the World, and his Righteouſneſs and Wiſdom in his Dealings with his Servants. *Job* ſubmits, and repents of any unſeemly Expreſſions or Behaviour (*f*), and is approved of God, and at laſt reſtored to more abundant Joy and Plenty; for the Encouragement of all

(*a*) *Ezek.* xiv. 14. (*b*) *James* v. 11. (*c*) *Chap.* i. (*d*) *Chap.* ii. (*e*) *Eſpecially Chap.* iii. (*f*) *Particularly Chap.* xl. 3, 4. *and* xlii. 6.

all God's Servants, who ſubmit patiently to the Diſpoſal of Heaven, and firmly rely upon the divine Power and Goodneſs.

There are two Paſſages in this Book, which, becauſe they have been applied to ill Purpoſes, ought to be particularly taken Notice of; as (*a*) *Is there not an appointed Time to Man upon Earth* (*b*)? and *Seeing his Days are determined, the Number of his Months are with thee; thou haſt appointed his Bounds that he cannot paſs:* Whence ſome would perſuade themſelves and others, that they may live as they liſt, neglect their Health, indulge thoſe Vices which corrupt their Blood, and ſpoil their Conſtitutions, ſuch as Gluttony, Drunkenneſs, and Debauchery; or take ſuch Courſes, whereby they may endanger their Lives by the Laws, yet their *Time* being *appointed*, and their Days *determined*, they ſhall not die the ſooner: Whereas theſe Paſſages plainly appear to be underſtood, as if every *particular* Man's Time were ſo ſtrictly aſſigned him by God, that nothing could lengthen or ſhorten it, (though all Things are foreknown unto him, and ſo our Behaviour, and the *Number* of our Months is too,) but in *general*, that whereas before the Flood Men lived many hundred Years, and after the Flood ſome held out a conſiderable Time, yet now the general Period of human Life is fixed and determined by God to be much ſhorter, and which they ſhould not paſs. But as for *particular* Perſons, it does not hereby appear that God has determined the Time of their Death by an *abſolute* or *unconditional Decree:* For if ſo, what can be the Meaning of the Promiſes of *long Life* to pious Perſons, (where God ſees beſt for them) and the Threatenings of cutting ſhort

(*a*) *Chap.* vii. 1. (*b*) *Verſe* xiv. 15.

ſhort the Lives of the Wicked? Such as (*a*), *The Fear of the Lord prolongeth Days, but the Years of the Wicked ſhall be ſhortened* (*b*); *The bloody and deceitful Men ſhall not live out half their Days*, or half the Time which God has in general allowed Men to live on the Earth, and which he ſometimes ſhortens to evil Perſons by ſome Judgment or Diſeaſes; at other Times permits them to run into ſuch Methods of living, as cauſe their Death; and on the other hand, ſometimes takes away good Men *from the Evil to come*. In a Word, as are all our Concerns, ſo are our Lives in the Hands of God. This Expoſition encourages our Prayers in Sickneſs or Danger, *&c.* and alſo our Continuance in the Service of God; on which Condition, all Things, whether for Life or Death, ſhall work together for our Good (*c*).

The *Pſalms* were compoſed by King *David* and other holy Men, inſpired by the Holy Spirit of God (*d*). They are in general called *the Pſalms of* David, becauſe he might compoſe the greateſt Part of them. However, ſome were of later Date, as the hundred and thirty ſeventh Pſalm was, no doubt, compoſed under the Captivity in *Babylon*, and the hundred and ſeventy ſixth upon the People's Return from thence. The whole Book of them, is acknowledged by *Chriſt*, (*e*) and called *the Pſalms*; becauſe, although there are many Prayers and Imprecations therein, yet this Book conſiſts chiefly of Praiſes and Hymns to God, as the preſent Condition of the Writers themſelves, or

(*a*) *Prov.* x. 27. (*b*) *Exod.* xx. 12. *and Pſalm* lv. 23. (*c*) Grot. in *Job* xiv. 5. Fuſius Limborch. Theol. Chriſtiana, *Lib.* iii. *Cap.* xxvi. *Num.* 8, *&c. See* Sherlock on Death, *Chap.* iii. *Sect* 1, 5. (*d*) Hottinger. Theſaurus, *Lib.* ii. *Cap.* i. *Sect.* 3. 435. (*e*) *Luke* xxiv. 44.

or the Church of God, gave Occaſion for. Many of them were made uſe of to accompany the publick Service and the Sacrifices, according to the Appointment of *David* and *Solomon* (*a*), which was reſtored by *Ezra*, after the Return from the *Babylonian* Captivity (*b*).

Here, by the way, we may obſerve, that the Compoſure of the *Pſalms*, and other holy Songs, which we read in the Old Teſtament, does not conſiſt (*c*) either in the Tranſlation, or indeed in the Original *Hebrew*, in the Number and Quantity of Syllables, as other modern poetical Compoſures do; but in a noble and figurative Turn of Thought, which is the very Eſſence of Poetry, in the Height and Elevation of the Senſe and Loftineſs of the Expreſſions, as ſome of the *Jews* obſerve: One Inſtance of which may be the Song of *Deborah* and *Barak* (*d*). However, they ſay that in the Scripture Poetry there appears not only the ſublime poetical Stile, but alſo a certain Diſpoſition of Words in the Original, which makes them melodious, and fit to be ſung to muſical Inſtruments, and ſo ſententious, that they might be more eaſily remembered than ſimple Narrations, though now, after ſo many Ages, they cannot be reduced to Rules (*e*).

Theſe Pſalms, ſome or other of them, are fit for all Ages, Young and Old, and ſuitable to all Conditions, whether we are troubled in Conſcience, and are afraid of God's Anger, and have Cauſe to lament under Calamities and Sorrow, or to give Thanks for Bleſſings, or to mourn for our Sins, or to beg Grace,

(*a*) 1 *Chron.* vi. 31. *and* xvi. 7. 2 *Chron.* v. 12. (*b*) *Ezra* iii. 10, 11. (*c*) *Biſhop* Patrick *on Exod.* xv. 1. Du Pin on the Canon of Scrip. *Book* I. *Chap.* iii. *Sect.* 11. (*d*) *Judg.* v. *and more particularly Verſes* 2, 3, 4, 5, 20, 21, 27, *&c. to the End.* (*e*) *Ibid.*

Grace, or rejoice in our Hopes in God's Favour, *&c.*

So that by often reading the *Pſalms*, as the antient Chriſtians were wont to do, with Devotion and Attention of Mind, we ſhall find much ſpiritual Conſolation, whatever Condition we are in. And thus the Children of old exerciſed their Religion, and glorified God, and ſolaced themſelves: And it is a comfortable Thought, that we employ ourſelves in this Way, by which ſo many have gone to Heaven in former Ages. We ſhould therefore endeavour to be affected in our Mind, according as the Matter is which we read, whether for imploring the Grace of God, rejoicing in his Salvation, praiſing his Name, or bewailing Sins paſt, and begging Forgiveneſs, *&c.*

Again, the Book of *Pſalms* contains many Prophecies of *Chriſt*, as of his *Kingdom* and *Glory* under the Hiſtory of *David* (*a*), his *Death* (*b*), *and* (*c*) of his *Reſurrection* (*d*), of his *ſitting on the Right Hand of the Father* (*e*), and many more the like.

As for the *temporal Promiſes* made to righteous Perſons, in ſeveral Parts of this Book of *Pſalms*, ſuch as of Peace and Proſperity in this World, we are to obſerve, that theſe were literally ſuitable to the *Jews* Diſpoſition, whom God encouraged in the Obſervation of his Laws with peculiar Peace and Proſperity in the Land of *Canaan*, as hath been obſerved before: Whereas, now under the Goſpel Diſpenſation, Godlineſs indeed *hath the Promiſe of this Life, as well as of that which is to come*, but with an Exception *of the Croſs*, when that may be beſt for us, in order to our future Happineſs in Heaven:

(*a*) *Pſal.* ii. (*b*) *Pſal.* xxii. 1, 7, 8, 16, 18. (*c*) *Pſal.* lxix. 21. (*d*) *Pſal.* xvi. 10. (*e*) *Pſal.* cx.

Heaven: So that the Promiſes under the Old Teſtament of a general Felicity in this Life, are not ſo literally to be applied to *Chriſtians* as they were to the *Jews*.

Some are offended with the many *Imprecations* in this Book, ſuch as *(a)*, *So perſecute them with thy Tempeſt, and make them afraid with thy Storm:* Which Expreſſions they conceive to be againſt Charity and Love, (teaching us to pray to God to ſend Judgments on others,) and not ſuitable to the Goſpel. But to this it may be anſwered, *Firſt*, that it is often to be underſtood, *except wicked Men repent:* And it is a great Charity to pray that Judgments may overtake ungodly Men, in order to bring them to Repentance, when nothing elſe would do it; and ſo it follows in the *Pſalm* referred to, and the next Verſe, *Fill their Faces with Shame, that they may ſeek thy Name, O Lord. Secondly*, Many of thoſe Expreſſions in the Book of *Pſalms* are *the Predictions* of the Prophets, and inſpired Perſons, of what they foreſaw would befall the Enemies of God and Religion, and all impenitent Sinners; as thoſe Words in the ſame *Pſalm (b)*, *Let them be confounded and periſh*, may be read in the future Senſe, agreeable to the original *Hebrew*, they *ſhall* be confounded and periſh, *&c.* Thus the Pſalmiſt, by Inſpiration, denounces God's Judgments and Curſes againſt impenitent Offenders *(c)*, of which *(d)* this is expreſly applied to *Judas (e)*. *For it is written in the Book of* Pſalms, *let his Habitation be deſolate, and let no Man dwell therein.* And what is ſaid by way of wiſhing *(f)*, *Happy ſhall he be that taketh and daſheth thy little ones againſt the Stones*, is expreſſed

(a) Pſal. lxxxiii. 15. *(b) Verſe* 17. *(c) Pſal.* lxix. *(d) Verſe* 25. *(e) Acts* i. 20. *(f) Pſal.* cxxxvii. 9.

ſed by the Prophet in a Manner of foretelling it *(f)*; ſpeaking concerning the ſame People, the *Babylonians*, *their Children alſo ſhall be daſhed to Pieces.* Farther, it is no Breach of Charity to pray that righteous Men may flouriſh, and that hardened and ungodly Perſons be rather cut off, than ſuffered to do more Miſchief, eſpecially the Enemies of the true Religion, as the Imprecations in the *Pſalms* are generally meant againſt the Enemies of the *Jewiſh* Church; and certainly in ſuch Caſe it is as lawful, and as conſiſtent with Charity, to pray againſt ſuch Malefactors, as to inflict Puniſhment on them *Laſtly*, As for the moſt exceptionable Expreſſion *(a)*, *Let them go down quick into Hell:* By *Hell* is here meant, according to the Original *(b)*, not the Place of the Damned, but the *Grave*, (as it is marked in the Margin of our Bibles,) the latter Words of the Verſe being of the ſame Senſe with the former, only differently expreſſed, *Let Death ſeize upon them, and let them ſuddenly go down to the Grave (c)*, before they accompliſh their wicked Deſigns.

The Proverbs of Solomon contain many wiſe and holy Sentences or Maxims, tending to the Encouragement of Virtue and Piety, and ſuppreſſing Vice, from the Conſideration of the Fear of God, the Rewards of Piety, and the Puniſhment of Iniquity. In this Book *Solomon* mentions the *Wiſe* and *Fools*, which Words are not always to be taken ſtrictly, but in a larger Senſe; for by *Wiſdom* he often underſtands *Virtue and Goodneſs*, and alſo makes every Degree of Vice and Impiety, as well as of Ignorance

(a) Iſa. xiii. 16. *(b) Pſal.* lv. 15. *(c) Sheol* ſignificat in genere locum corporum humanorum poſt mortem, unde communiter pro ſepulchro, & interdum etiam pro inferno ponitur. Buxtorf in V. *Shaul.*

Ignorance and Indiſcretion, to come under the Notion of *Folly*. And, indeed, as the Fear of the Lord is the trueſt *Wiſdom*, becauſe Religion is of the greateſt Conſequence to us, either for this World or the next, and in order to our never-ending State; ſo there is no Fool like the Sinner, who every Day ventures an everlaſting Condition, and for a Triſle of worldly Intereſt or Pleaſure, forfeits the greateſt Intereſt and Happineſs, which would be the Fruits of the Fear and Favour of God. The 30th Chapter of this Book is ſaid to contain *the Words of Agur*, which are inſerted among *Solomon*'s Proverbs, either becauſe of the Likeneſs of the Matter, or becauſe collected by *Solomon*. In the laſt Chapter, by King *Lemuel* is probably meant *Solomon* himſelf, who might be called *Lemuel*, which is interpreted *belonging to God*, as well as *Jedidiah*, which ſignifies *beloved of God* (*a*). However, theſe two Chapters, as well as the reſt of the Book, are inſpired Writing, becauſe they make a Part of the Canon of Scripture, which was received by the *Jewiſh* Church, and ſo are Part of all that Scripture which the Apoſtle ſays is given by Inſpiration of God (*b*).

Eccleſiaſtes, or the Book of the *Preacher*, was written by *Solomon*, to diſcover the Vanity of the World, and the Inſufficiency of Knowledge, Riches or Honour, Greatneſs or Power, worldly Enjoyments, or any Thing on Earth, to ſatisfy us, or make us happy, as King *Solomon*, after much Trial, fully experienced: The Conſideration of which ſhould cauſe us not to depend on, or promiſe ourſelves true Satisfaction here, but ſhould engage us in Time, before *the evil Days* of Age or Sickneſs come, to *fear God and keep his Commandments*, and

(*a*) 2 *Sam.* xii 25. (*b*) 2 *Tim.* iii. 16.

thereby to prepare for another World, and our Appearance at the laſt Day before that God, who *will bring every Work into Judgment*, according to the Concluſion of this excellent Book; the frequent Reading and Conſideration whereof would be a great Means to keep us from ſetting our Hearts on any Thing in this World, which too many do, and find themſelves miſerably diſappointed at the laſt; who, when they have ſpent the beſt of their Time and Strength in the eager Purſuit after Honour, Wealth, or Pleaſure, are obliged at length to acknowledge that *all is Vanity and Vexation of Spirit.*

There are ſome Paſſages in this Book, with which, for want of obſerving the chief Deſign and Scope of it, abovementioned, vain and lewd Perſons would fain encourage themſelves in their Follies and Impiety. For Inſtance *(a)*, *That which befalleth the Sons of Men, befalleth Beaſts; as the one dieth, ſo dieth the other; and who knoweth the Spirit of a Man that goeth upwards, and the Spirit of a Beaſt that goeth downwards to the Earth?* as if the End of Man and Beaſts were the ſame; and therefore they may lead ſenſual Lives, without Concern for the future, as the Beaſts do: Whereas *Solomon*, ſpeaking of *the Eſtate of the Sons of Men (b)*, not in the next World, but in *this*, purſues his chief Scope, in ſhewing the Vanity of Earthly Things and Deſigns; that whatever Content or Satisfaction Men may propoſe to themſelves in this World, all is but Vanity; that they are, in many reſpects, like Beaſts; they draw in the ſame Air, their Breath will fail them, and they ſhall die and be turned to Duſt, as well as the Beaſts: Yea, ſo vain is Man, and ſo like the Beaſts to outward Appearance, that although

(a) *Chap.* iii. 19, &c. (b) *Ver.* 18.

although when he dieth, (as *Solomon* plainly aſſerts) *his Spirit ſhall return to God*, and he ſhall *be judged*, in order to be rewarded ſuitably to his Deeds *(a)*: Yet no one *knoweth the Spirit of Man that goeth upwards, &c. i. e.* no one can experimentally, or by Senſe or Reaſoning *(b)*, diſcern a Man's Soul, which aſcends or goes upwards, any more than that of the Beaſt, which deſcends, or goes downwards; ſo great is Man's Ignorance of ſuch Matters. This Thought ſhould humble us, and wean us from too much Care for the future, and make us to thank God for our *Portion* in this World, to *do good* with it to others, and to *enjoy* it without Solicitude; for there is no foreſeeing what Uſe our Heirs, or others, will make of it hereafter; *(For who ſhall bring him to ſee what ſhall be after him (c)?)* But withal, not to forget that God ſhall *judge the Righteous and the Wicked (d)*. So likewiſe *(e) Solomon* ſays of the Dead, *neither have they any more a Reward*; but he does not mean that there is no Reward after Death for the Righteous in Heaven, but that after Death there will be no Enjoyment of any *worldly* Felicity, as he explains himſelf in the next Verſe: *Neither have they any more a Portion for ever, in any Thing that is under the Sun.*

The Song of Solomon, or *the Canticles*, (ſtyled *the Song of Songs*, or the moſt excellent Song) contains, under the Parable of a Man's Affection to his Love or Spouſe, the ardent tender Love of God to his Church and People. This Book the *Jews* themſelves acknowledge is to be underſtood in a *Holy* or

(*a*) *Chap.* iii. 17. *and Chap.* xii. 7, 14. (*b*) Homo ſolâ nativâ ratione nihil de eo comperti habet. oſtendunt id Socratis, & Tullii dubitationes Grot. in loc. (*c*) *Chap.* iii. 12, 22. (*d*) *Chap.* iii. 17. (*e*) *Chap.* ix. 5.

Religious Senſe *(a)*, and therefore Chriſtians rightly apply the tender Expreſſions therein to the divine Love of *Chriſt* for the Members of his Church, and their Return of Affection to him, and Concern for any Danger of loſing his Favour, and alſo their ſpiritual Joy in retaining it. Thus much for the Hiſtory of the Old Teſtament, and the Deſign of the ſeveral Books thereof.

CHAP. XX.

The State of the Jews, *from the Rebuilding of their Temple, and Settlement after their Return from the* Babylonian *Captivity, (where the Scripture leaves off,) to their being made ſubject under the* Romans; *taken for the moſt Part from the Writer of the* Maccabees, *and from* Joſephus; *of which Authors, an Account has been given in the Epiſtle to the Reader.*

AFTER the Return from the *Babylonian* Captivity, and the Settlement in their own Land, the *High Prieſt*, with the Aſſiſtance of the *Sanhedrim*, that is, the Council of the Elders, governed them until the *Maccabees* Time, (as it hath been ſaid before;) but ſtill they were in Subjection to

(a) Hottinger. Theſaurus, *Lib.* ii. *Chap.* i *Sect.* 3. *p.* 490. *St.* Jerom ſays, *that the* Jews *allowed none to read the Beginning of* Geneſis, *the firſt and laſt Part of* Ezekiel, *or the* Canticles, *but thoſe who were thirty Years of Age, in* Præfat. ad Ezek.

to the *Perſians* as their chief Lords, and for a long Time enjoyed much Peace and Proſperity, though with ſome Interruption, namely, for about three hundred and ſixty Years, till their Sufferings under *Antiochus Epiphanes*.

One remarkable Thing which happened (as ſome compute *(a)*, about two hundred and four Years) after their Return, was the Building of a Temple on Mount *Gerizim*, near *Samaria*. On this Occaſion, (according to *(b) Joſephus) Manaſſes*, Brother to *Jaddus* the High Prieſt, had married, contrary to the Law, a Daughter of a Stranger, *viz.* of *Sanballat* Governor of *Samaria*, and being unwilling to quit his Wife, his Father-in-Law *Sanballat* (having revolted from *Darius)* procured Leave of *Alexander* (who was then purſuing his Conqueſts in thoſe Parts) to build a Temple on *Gerizim* aforeſaid, and to make *Manaſſes* the High Prieſt thereof. Here the *Samaritans* (of whom we have ſpoken before) had their ſucceeding High Prieſts and Sacrifices, in Oppoſition to the Temple and religious Worſhip of the *Jews* at *Jeruſalem*; which was the Occaſion of a Schiſm, whilſt thoſe, who were under any Diſcontent at *Jeruſalem*, went over to *Manaſſes (c)*. All this more occaſioned the Hatred, Differences, and Animoſities between the *Jews* of *Judea*, and the *Samaritans*. Yet, by this Means, and at this Time, it is believed, the *Samaritans* (*d*) were brought to caſt off all their Idol Gods, and to worſhip the God of *Iſrael* only: For now the *Samaritans* did not

(*a*) Uſſer. ſub An. M. 3672. (*b*) Antiq. *Book* xi. *Chap.* 8. *But Dean* Prideaux, *from Nehemiah* xiii. 28. *where* Sanballat *is mentioned, ſuppoſes* Darius Nothus *to have given Leave for the Building of this Temple, above ſeventy Years before. See the* Old *and* New Teſtament connected. *Par.* I. *Book* vi ſub An. 409. (*c*) Joſeph. *ib.* (*d*) Mede, *Book* I. Diſc. xii. *p.* 48.

only, as before, conſiſt of thoſe *Cutheans*, and others which were planted in their Country, when the *Iſraelites* were carried away Captive, but alſo became a mixed People, (of *Jews*, who came over to them, as hath been now ſaid, and the old *Samaritans*,) and they had alſo among them one of the Sons of *Aaron* to be their Chief Prieſt. This Anti-Temple is ſaid to ſtand till about two hundred Years, and though it was then deſtroyed by *Hircanus* (*a*), one of the *Maccabees*, yet the *Samaritans* continued their Worſhip and Sacrifices on that Mount *Gerizim*, where the Temple had been. This explains the *Samaritan* Woman's Diſcourſe with our *Saviour* (*b*) concerning the *Jews having no Dealings with the* Samaritans (*c*), that is, not ſo as to be obliged for any Kindneſs received from them, as *Chriſt* asked Water of her; and concerning the great Controverſy between the *Jews* and the *Samaritans* in *Chriſt*'s Time, about the Place of Worſhip, whether in Mount *Gerizim* in *Samaria*, where the *Samaritans*, or Mount *Moriah* in *Jeruſalem*, where the *Jews* had their Temple (*d*).

About two hundred and four Years after their Return, the *Jews* became ſubject to *Alexander the Great*, of *Macedon* in *Greece*, who conquered the *Perſians*, and tranſlated the Monarchy of the World from the *Medes* and *Perſians* to the *Greeks*. He permitted them their own Laws and Religion in Peace and Quietneſs, with an Exemption from the (*e*) ſeventh Year's Tribute, when their Land was not ſown; and that, on this Occaſion: When he was engaged

(*a*) Joſeph. Antiq. *Book* xiii. *Chap.* 17. (*b*) *John* iv. 9. (*c*) Lightfoot in loc. *and Dean* Prideaux's Connect. *Par.* i. *Book* 6. An. 409. (*d*) *John* iv. 20. *Ibid.* (*e*) *This ſhews that their Captivity had taught them now better to obſerve God's Laws, and in particular the Sabbatical Year ſpoken of before.*

engaged in the Siege of *Tyre*, he ſent to the neighbouring *Jews* to ſupply his Army with Proviſions, (as it ſeems they had offered to *Darius*,) which they refuſing, he deſigned to be revenged on them; and to that Purpoſe, marching againſt *Jeruſalem* (*a*), the High Prieſt, with other Attendants, being admoniſhed by a Viſion, met him in his Prieſtly Ornaments, and prevented their Deſtruction: For as ſoon as *Alexander* ſaw him, he fell down before him, and declared that a Perſon, by Divine Appointment, had appeared to him in that Shape ſome Time ago in a Dream, and encouraged him to ſet forwards againſt the *Perſians*. The High Prieſt alſo ſhewed him out of the Prophecy of *Daniel* (*b*), that a *Grecian* ſhould come and vanquiſh the *Perſians*. Upon this he favoured the *Jews*, offered Sacrifice to God in the Temple, and permitted them their own Laws and Religion (*c*).

Soon afterwards, having built *Alexandria* in *Egypt*, he invited a great many of them to ſettle there, and gave them all the Freedom and Privileges of his new City (*d*). At length, having made a Conqueſt of great Part of the World, which was then diſcovered, he came to *Babylon*, and there gave himſelf up to ſuch extravagant Gluttony and Drunkenneſs, that it put an End to his Life (*e*). *Alexander* being dead, his chief Officers, in a little Time, ſhared his vaſt Dominions; according to the Prophecy of *Daniel* (*f*): *His Kingdom ſhall be broken, and be divided, but not to his Poſterity*: More particularly, the Empire became divided between four, whereby was fulfilled that other Pro-

(*a*) Joſeph. Antiq. *Book* xi. (*b*) *Chap.* viii. 20, 21, 22, *and Chap.* xi. 2, 3. (*c*) Joſeph. Antiq. *Book* xxi. *Chap.* 8. (*d*) Joſephus's Wars, *Book* ii. *Chap.* 21. (*e*) Uſſerii Annal. A. M. 3681. (*f*) *Chap.* xi. 4.

phecy of *Daniel* (*a*), that *the great Horn*, (*viz.* Alexander) *being broken, four Horns ſtood up for it*, that is, as it is there ſaid, *four Kingdoms*.

Theſe four of *Alexander*'s Generals were, at the firſt, eſteemed only as Governors of their reſpective Provinces, and, as it is ſaid, according to *Alexander*'s Appointment in his Life-time (*b*); but they ſoon made War upon each other, and acted ſeparately as Kings (*c*). Among theſe four, the Countries of *Syria*, *Judea*, and *Phœnicia*, fell to *Laomedon*'s Share: *Ptolemy* Son of *Lagus*, ſirnamed *Soter*, had gotten *Egypt* (*d*); and for the better Security and Defence thereof, coveted to make himſelf Maſter of *Laomedon*'s Countries, that is, *Syria*, *Phœnicia*, and *Judea*. But the *Jews* would not eaſily ſubmit, nor break their Faith with *Laomedon*, till *Ptolemy*, having got Poſſeſſion of moſt part of their Country, ſurprized *Jeruſalem* on the Sabbath-Day, when the *Jews* could not defend themſelves, and tranſplanted divers Colonies of captive *Jews* (to the Number of one hundred thouſand) into *Egypt*, particularly a great Number into *Alexandria*: Where, ſoon afterwards, reflecting on their Fidelity to their former Governors, he employed many in his Army and Garriſons, and granted them large Immunities and Privileges. The *Jews* were alſo favoured in their own Country, and lived tolerably under their new Maſters the *Egyptian* Kings (*e*).

The next of theſe Kings of *Egypt*, viz. *Ptolemy Philadelphus*, Son to the former, having built a famous Library at *Alexandria*, furniſhed it with the

(*a*) *Chap.* viii, 21, 22. (*b*) 1 *Maccab.* i. 6. (*c*) Diodorus, Juſtin, & Q. Curtius apud Uſſerii Annal. A. M. 3681. *fere ad finem.* (*d*) *Ibid.* (*e*) Uſſerii Annal. A. M. 3684. *Compare* Joſeph. *Book* xii. *Chap.* 1.

the choiceſt Books; and among the reſt, with the Holy Scriptures of the Old Teſtament, being tranſlated out of the original *Hebrew* into the *Greek* Language, as it is ſaid, by the Labour of ſeventy two learned *Jews*, procured by him for that Purpoſe: Whence this Tranſlation is called the *Septuagint*, taking the round Number of ſeventy inſtead of ſeventy two. However this was, the Tranſlation itſelf ſeems to have been ordered by the Divine Providence for ſome Time before *Chriſt's* Appearance; for by the Help thereof, many *Jews* diſperſed among the *Greeks*, uſing their Language, and alſo the *Greeks* and other Heathen, in the Apoſtles Days, were made acquainted with the Types and Prophecies of *Chriſt*, and ſo were the ſooner converted. This Tranſlation the Apoſtles, for the moſt part, uſed (*a*) in quoting Texts out of the Old Teſtament, (though not altogether in the ſame Words, but according to the Senſe,) becauſe in their Times it was beſt known, and was in greateſt Authority amongſt the diſperſed *Jews* (*b*).

There have been great Controverſies concerning the particular Authors of this Tranſlation, and the exact Time when it was made: *Joſephus* and ſome other *Jews*, from *Ariſteas*, the firſt Author, only mention the *Jewiſh Law* to have been then tranſlated (*c*): And farther, *Joſephus* ſays, *The King had not the whole Scripture given him, but only the Law* (*d*); which a good Judge obſerves is rendered more conformable to the *Hebrew*, than the reſt of the

(*a*) Hottinger. Theſaurus, *Lib.* i. *Chap.* 3. *Sect.* 3. *p.* 332. *compare* Heb. xii. 6. *with* Prov. iii. 12. (*b*) Hottinger. Theſaur. *Lib.* i. *Chap.* 3. *Sect.* 3. *Queſt.* 12. *p.* 335, *&c.* (*c*) Antiq. *B.* i. *Chap.* 1. [Græc. Proœmium. (*d*) Hieronym. Proœmium in Queſt. in Gen.

the Old Teſtament (*a*). Accordingly a very learned and inquiſitive Perſon (*b*) concludes, that the *Law*, or the Books of *Moſes* only, were tranſlated at the firſt, and the other Books of the Old Teſtament afterwards, by other Authors, yet before the Time of *Chriſt*; becauſe the Evangeliſts and Apoſtles, for the moſt part, quote the other Books, according to the *Greek* Verſion which we now have (*g*). *Laſtly*, Since the Compilers of that Tranſlation had better Opportunities of knowing the Propriety and Extent of the *Hebrew* Tongue, than we can have at this Diſtance, there is the more Regard to be had to their Tranſlation.

After the *Jews* had been, for about one hundred Years, ſubject to the *Egyptian* Kings, there happened a War between *Antiochus*, called *the Great*, King of *Syria*, and the *Egyptians*, each contending for divers Countries in *Syria*: The *Jews*, whoſe Country lay betwixt the two Kingdoms of *Egypt* and *Syria*, ſuffered much on both Sides, ſometimes by the *Egyptians*, ſometimes by the *Syrians*: So that (as the Hiſtorian obſerves) *they fared like a Ship toſſed in a Storm, which is battered and daſhed between two Billows (c)*. In the End, *Antiochus* King of *Syria* prevailed; and having ſubdued *Samaria*, the *Jews* upon that Succeſs, of their own accord, rendered themſelves to him, and then they enjoyed a Calm, and were (*d*) favoured with *Permiſſion*

(*a*) Du Pin *on the* Canon, *Lib.* i. *Chap.* 6. (*b*) *Dean* Prideaux *having diſtinctly conſidered the ſeveral Authorities produced for the Seventy's Tranſlation, concludes, that there was indeed a Tranſlation of the* Hebrew *Scriptures into* Greek, *made at the Time when the* Ptolemies *reigned in* Egypt, *and put into their Library, and which we ſtill have; but that it was procured by the* Jews *in* Alexandria, *for their own Uſe,* Connect. *Par.* ii. *B.* i. (*c*) Joſeph. Antiq. *B.* xii. *Chap.* (*d*) Ibid. 3.

miſſion to live and govern themſelves according to their Country Laws.

At length, one of the Kings of *Syria*, *viz. Antiochus* ſirnamed *Epiphanes*, under whom the *Jews* were then in Subjection, occaſioned very heavy Calamities to fall upon them: And in the firſt Place, being in Want of Money, for a large Sum paid him by *Jaſon*, Brother to *Onias* the High Prieſt, (who in thoſe Times had the temporal, as well as ſpiritual Authority,) conſented that *Onias* ſhould be diſplaced, and *Jaſon* put in his Room (*a*). *Joſephus* obſerves, that whereas the High Prieſthood was an Office for Life, *Antiochus* firſt, and afterwards *Ariſtobulus*, and then *Herod*, broke in upon that Rule, and made it arbitrary (*b*). *Jaſon* being a very ill Man, as ſoon as he had thus gotten to be High Prieſt, profanely changed the *Jewiſh* Cuſtoms, and brought in *Greek* and Heathen Faſhions, eſpecially among the younger Sort; which occaſioned a Neglect of the wonted Attendance on the Service of God, even among the Prieſts, for the Sake of being Partakers of the Heatheniſh Sports and Exerciſes (*c*). By reaſon whereof their Hiſtorian obſerves, that *ſore Calamities fell upon them* (*d*), as it came to paſs ſhortly after: For *Antiochus*, being then in *Egypt*, (which he alſo had in great Meaſure ſubdued) apprehended that the *Jews* had revolted, (among whom there had been ſome Tumults, by reaſon of a falſe Report of *Antiochus*'s Death, and alſo upon *Jaſon*'s Uſurpations on them;) whereupon he fell furiouſly on the City of *Jeruſalem*, killed eighty thouſand of Men, Women, and Children, ſold as many for Slaves, polluted and plun-

(*a*) 2 Maccab. iv. 7. (*b*) Antiq. *B.* xv. *Chap.* 3. *at the Beginning.* (*c*) 2 *Maccab.* 4. *What became of* Jaſon *afterwards may be ſeen* 2 Maccab. 5 (*d*) 2 *Maccab.* 4.

plundered the Temple, aboliſhed the Worſhip of the true God, forbidding the daily Sacrifice for three Years and an half; compelled many to ſacrifice unto Idols, and to eat forbidden Meat, and made great Slaughters among them who refuſed, ſparing neither Age nor Sex (*a*). This came to paſs three hundred and ſixty ſix Years after their Return from *Babylon*, according as it had been foretold by *Daniel* (*b*), that he (the King of the North, that is, of *Syria*, this *Antiochus*,) ſhould *have Indignation againſt the holy Covenant, and pollute the Sanctuary of Strength, and take away the daily Sacrifice*, &c. This dreadful Calamity had been foreboded ſome Time before, by ſtrange Lights in the Air, for forty Days together, of Troops of Horſemen, encountering each other (*c*).

The *Samaritans* now diſowned their Relation to the *Jews*, and their religious Rites, and dedicated their Temple on Mount *Gerizim* to the Heathen God *Jupiter* (*d*).

In this Diſtreſs God raiſed up *Mattathias*, one of the Prieſts, and Head of the Family of the *Aſmoneans*, to aſſiſt and protect his Brethren the *Jews* (*e*). He ſoon died, but left his Son *Judas*, ſirnamed *Maccabeus*, from *Maccabi*, a feigned Word, which he choſe for the Motto of his Standard, (being formed of the firſt Letters of each Word of the *Hebrew* Text (*f*), which in our Tranſlation is, *Who is like unto thee among the Gods, O Lord*, or Jehovah?) the firſt Letters of which Words in the *Hebrew* are ſuch as anſwer to our *M. C. B. I.* (*g*). This

(*a*) *See* 1 Maccab. i. *and* 2 *Maccab.* v. 6, &c. (*b*) *Chap.* xi. 30, 31 (*c*) 2 *Maccab.* v. 1, 2. (*d*) Joſeph. Antiq. *B.* xii. *Chap.* 7. (*e*) Vid. Grot. de Jure Belli & Pacis, *Lib.* i. *Chap.* iv. *Sect.* 7. *Num.* 5. (*f*) *Exod.* xv. 11. (*g*) Vid. Grot.

This *Judas Maccabeus* undertook the Cauſe, headed the People, and overthrew the *Syrians*; purged the Temple, and reſtored the ancient Worſhip of God, (ſomewhat above an hundred and ſixty Years before *Chriſt*,) after it had been omitted above three Years; which was alſo foretold by *Daniel* (*a*) *The People that do know their God ſhall be ſtrong, and do Exploits; when they ſhall fall, they ſhall be holpen with a little Help*, &c. This was the Riſe of the *Maccabees*, ſo called from the aforeſaid *Judas Maccabeus*: They were alſo called *Aſmoneans*, from *Aſmoneus*, of whoſe Family *Mattathias* ſprung. *Judas* having heard much of the Fame and Power of the *Romans*, who at that Time were become very conſiderable, endeavoured to eſtabliſh himſelf, and ſecure the Government for the future, by entering into an Alliance with them, which was confirmed by a Decree of the *Roman* Senate, and continued many Years; which Alliance, *Joſephus* (*b*) obſerves, was the firſt the *Jews* ever made with the *Romans*. From this Time the Family of the *Maccabees* ſucceſſively bore the chief Sway over the *Jews*, (till *Pompey* made them ſubject to the *Romans*, ſomewhat more than an hundred Years after,) defended them againſt their Enemies, aſſerted their Liberty, and preſerved in great Meaſure their Laws and Religion, tho' with conſiderable Loſs and Oppreſſions ſometimes (*c*). After ſix Years, *Judas* being ſlain, his

Grot. Præfat. in 1 Maccab. aliter Hottingeri Theſaur. *Lib.* ii. *Chap.* ii. de Libris Apochryphis, *p.* 528.

(*a*) *Chap* xi 32, 34 (*b*) 1 Maccab. viii. Joſeph. Antiq. *B* xii *Chap.* 17. *at the End. The* Romans *having a great Part of* Aſia *delivered to them twenty eight Years before, on their Victory over* Antiochus *King of* Syria *See* Uſſer. A M. 3815. (*c*) *See* 1 Maccab. iii, *&c.* Joſeph. Antiq. *B.* xii. *Chap.* 8, *&c.*

his Brother *Jonathan* ſucceeded in the Government (*a*), and alſo was made *High Prieſt* (*b*); which Office of the High Prieſthood continued in the *Aſmonean* Family, who were eſteemed as Princes and High Prieſts too, (ſo was *Hyrcanus* II.) (*c*) till *Herod the Great*.

Ariſtobulus, one of theſe *Maccabees*, cauſed himſelf to be crowned, and was the firſt King of *Judah* (*d*), after the *Babylonian* Captivity, who changed the Principality into a Monarchy.

One Principle of their Religion had like to have deſtroyed them utterly at the Beginning of their Deliverance, which was to obſerve the Sabbath ſo ſtrictly, as if it were unlawful thereon to defend themſelves; which their Enemies underſtanding, took the Advantage thereof, and deſtroyed great Numbers of them, on that Day, without Reſiſtance: Upon which *Mattathias*, above-mentioned, inſtructed that for the future they were to defend themſelves upon the *Sabbath*, as well as upon any other Day (*e*).

To preſerve in Memory the purging of the Temple, and reſtoring the Altar, and the daily Sacrifice, by *Judas* and his Followers, the *Jews* ordained a Feaſt of eight Days, called *the Feaſt of the Dedication*, to be yearly obſerved (*f*), (at which *Chriſt*, in his Time, vouchſafed his Preſence (*g*).

Here, as we may reflect on God's correcting his People for their Sins; ſo alſo on his Juſtice on their cruel Enemies. For *Antiochus*, above-mentioned, was ſoon after ſmitten by God with an incurable and

(*a*) 1 *Maccab.* ix. 31. (*b*) Joſeph. ibid. *B.* xiii. *Chap.* 5. (*c*) Joſeph. Antiq. *B.* xiii. *Chap.* 24 & *B.* xiv, *Chap.* 1, 2. (*d*) Joſeph. Antiq. *B.* xiii. *Chap.* 19. (*e*) Joſeph. Antiq. *B.* xii. *Chap.* 8. (*f*) 1 *Maccab.* iv. 59. (*g*) *John* x. 22.

and inviſible Plague, and died miſerably, acknowledging that *he was juſtly puniſhed for the Sake of the* Jews, *for the ſacrilegious rifling and profaning of their Temple, and for the Contempt of God* (*a*).

CHAP. XXI.

From the Jews *Subjection under the* Romans, *to the Death of* Herod.

THE *Maccabees* having continued ſomewhat above one hundred Years, there happened afterwards another new Change in the Government; for the *Romans* had by their Arms overcome a great Part of the World: Amongſt the reſt *Pompey*, one of their Generals, made the *Jews* ſubject to them; which was occaſioned (*b*) by a Quarrel between two Brothers, Princes of the *Maccabees*, *Hyrcanus* II. and *Ariſtobulus*, who both appealed to *Pompey*, being at that Time in *Syria*, (which he had lately ſubdued to the *Romans*,) each of them ſtriving to gain the Intereſt of ſo great a General, and thereby of the whole *Roman* Power. *Pompey* conceiving ſome Danger from *Ariſtobulus*, who was making Preparation for a Defence, marched againſt him, and was (*c*) admitted by one Party, who were of his Side, into the City of *Jeruſalem*, whilſt the other Party, being *Ariſtobulus*'s Followers, had ſeized the Temple, which *Pompey* took by Storm, after

(*a*) *Maccab.* xi. Joſeph. Antiq. *B.* xii *Chap.* 13. (*b*) Joſeph. Antiq. *B.* xiv. *Chap.* 5, 6, 7, 8. and of Wars *B.* i. *Chap.* 5. (*c*) Dion. Caſ. *Lib.* xxxvii. *p.* 41. *and* Joſ. ibid.

after a Siege of three Months, taking the Advantage of the Sabbath-Day for the carrying on his Works againſt it: When, although the *Jews* might defend themſelves, (according to the Inſtruction of *Mattathias*, above mentioned) yet they would do no Work to hinder the Enemies advancing their Bulwarks, and fixing their Engines of War. *Pompey* made a great Slaughter of the Prieſts and other *Jews* in the Temple, to the Number of twelve thouſand, and prophaned it by entering into the *Holy of Holies*, where only the High Prieſt was to be admitted; but ſuffered not the Soldiers to plunder it: And having reſtored *Hyrcanus* to the High Prieſthood and the Government, (ſubject nevertheleſs to the *Roman* Power) he carried *Ariſtobulus* Priſoner to *Rome*, and brought the whole Country of *Judea* under Subjection *(a)*. From that Time the *Jews* became ſubject and tributary to the *Romans*: Upon which *Joſephus (b)* makes the following Remark; "From this Feud between *Hyrcanus* and "*Ariſtobulus* we may date the Ruin of *Jeruſalem*, "with the Loſs of our Liberty to the *Romans*, the "Impoſition of above ten thouſand Talents, and "the Tranſlation of the Sovereign Power, which "had ever, till then, deſcended in the Prieſthood, "to the Commonalty." In like manner afterwards, exhorting them not to reſiſt the *Roman* Power; "Whence, ſays he *(c)*, are we to date "our Slavery, but from our own ſeditious Coun-"trymen; when the two Factions of *Ariſtobulus* "and *Hyrcanus*, in ambitious Heat of Competition, "brought *Pompey* into the City, and made the *Jews*

(a) Dion. Caſ. *Lib.* xxxvii. *p.* 41 *and* Joſ. ibid. *(b)* Joſ. Antiq. *B.* xiv. *Chap.* 8. *(c)* Joſ. Wars, *B.* vi. *Chap.* 11.

" *Jews*, who were unworthy of Liberty, Slaves to " the *Romans?*"

This Loſs of their Liberty, the *Jews* ever afterwards took moſt heinouſly; becauſe they eſteemed it to be their grand Privilege, that God having given their Country to their Forefathers, they were *(a)* a free People, and *ought to diſclaim the* Romans, *or any other Lord and Maſter than God himſelf:* And on this Pretence, the *Zealots* among them endeavoured, on all Occaſions, to inflame the reſt to a Reſiſtance of the *Romans*, till they were utterly deſtroyed: Inſomuch, that when they were beſieged by *Titus*, *they declared their Contempt of Death, and how much their Liberty was dearer to them than their Lives (b).* From hence aroſe that Queſtion, Whether it was *lawful to give Tribute unto* Cæſar *(c)*? the Payment of Tribute being eſteemed by them as a Token of Subjection and Slavery. And hence probably St. *Paul*'s Charge to the Chriſtian Church at *Rome*, (which conſiſted of converted *Jews* with others,) to *ſubmit themſelves to every Ordinance of Man (d)*; and St. *Peter* taught them ſo to eſteem themſelves *free, as not uſing their Liberty for a Cloak of Maliciouſneſs (e)*, or as a Pretence of Rebellion againſt the *Roman* Governors. Much to the like Purpoſe *Joſephus* adviſed the *Jews*, his Countrymen, when they were actually in Arms againſt the *Romans:* " It is a glorious Cauſe, it is " true, when Liberty is the Queſtion; provided " it be early enough, and before that Liberty is " either forfeited or loſt. But for People to talk of " ſhaking off the Yoke, after they have once ſub-

(*a*) Joſ. Wars, *B.* vii. *Chap.* 28. Gr. *Chap.* 8. 5. (*b*) Ibid. *B.* vi. *Chap.* 12. Ibid. *Lib.* v. *Chap.* 11. (*c*) *Matt.* xxii. (*d*) *Rom.* xiii. (*e*) 2 *Pet.* ii. 16.

" mitted to it, and continued in that Obedience till " they became Subjects by Preſcription, this is not " the Way to live free, but rather to die with In- " famy (*a*)."

Thus much on the Occaſion of *Pompey*'s ſubjecting the *Jews* to the *Romans*: Whereby we may conceive the Notion the *Jews* had of their Liberty, but withal their miſtaken Zeal and Misfortune in the Manner of defending it.

Some little Time after they were ſubdued by *Pompey*, another great Calamity befel them. For though *Pompey* had ſpared to rifle the Temple, yet *Craſſus* (whom the *Romans* had conſtituted Preſident of *Syria*, a Part of which Province was the *Jews* Country) " being upon the Preparative for a " War with the *Parthians*, came to *Judea*, and " ſeized on the two thouſand Talents which *Pompey* " had left in the Temple, and alſo pillaged the " Temple of all the Treaſure he could lay hold " on, to the Value of eight thouſand Talents (*b*)." This was the greater Mortification to the *Jews*, becauſe that Treaſure was what they had been many Ages getting together, being *the Donatives and Oblations ſent from all Quarters of the World, wherever the Worſhip of the true God was known* (*c*); that is, in all Parts where the *Jews* and Proſelytes lived; and they were diſperſed up and down the whole World then known, there being *hardly any habitable Part, where they had not got Footing and a Settlement.*

Hyrcanus, being reſtored by *Pompey*, continued High Prieſt, and Governor of the *Jews* (though accountable to the *Romans*) till about twenty Years after-

(*a*) Ibid. *B.* vi. *Chap.* 12. *and* Gr. *Lib.* v. *Chap.* 8, 9.
(*b*) Joſeph. Antiq. *B.* xiv. *Chap.* 12. (*c*) Ibid.

afterwards; when *Antigonus* (Son of *Ariſtobulus* before-mentioned, whom *Pompey*'s Faction had diſpatched by Poiſon,) occaſioned *(a)* new Commotions and Devaſtations: For having obtained Aid from the *Parthians*, he got the Poſſeſſion of *Jeruſalem*, and of the Government, and made great Spoil; *(Hyrcanus* being *(b)* ſent Priſoner to the King of the *Parthians*, by whom he was kindly uſed.) At which Time, *Herod*, (called afterwards *the Great*,) of the Country of *Idumea*, but of the *Jewiſh* Religion, having been declared King of the *Jews* by the Favour of the *Romans*, and out of Averſion to *Antigonus*, (whom they looked upon as a Man of a buſy, turbulent Spirit, and a profeſſed Enemy to *Rome*,) made War againſt him; and in the third Year, after he was declared King, being aſſiſted by *Soſſius* a *Roman* General, laid Siege to *Jeruſalem*, with the *Roman* Soldiers, and ſome *Jews* who ſerved under him; and after five Months took the City by Aſſault. The Soldiers put all to the Sword without Mercy, and without ſparing either Age or Sex, and would have utterly ruined the City, had not *Herod* redeemed it with a Sum of Money. This happened upon the Day of a ſolemn Faſt, it being the very Anniverſary of their Deſtruction by *Pompey*, above-mentioned. *Antigonus* himſelf was ſent Priſoner to *Anthony*, (one of the *Roman* Generals,) being then at *Antioch*; but afterwards, by *Herod*'s Procurement and Bribe, he was beheaded, and *Herod* eſtabliſhed in his Kingdom of *Judea (c)*, between thirty ſeven and thirty eight Years before the Birth of *Chriſt*. *Herod*,

(*a*) Antiq. *B.* xiv. *Chap.* 24, 25. (*b*) Joſeph. Antiq. *B.* xv. *Chap.* 2. (*c*) Joſeph Antiq *B.* xiv. *Ch.* 26, 27, 28. *and B.* xv. *Chap.* 1. *and of* Wars. *B.* i. *Chap.* 13.

to make all ſure, as he had procured the Death of *Antigonus*, ſo out of Jealouſy afterwards, having got *Hyrcanus* into his Power, he baſely put him to Death (*a*), being the only remaining Prince of the *Maccabees*, or *Aſmonean* Family.

Under *Herod*, the *Jews* in ſome Meaſure enjoyed the Exerciſe of their ancient Religion, and their Government, (by the High Prieſt and Great Council, or Sanhedrim) ſo far at leaſt, as he eſteemed it conſiſtent with his own Authority. But he made the High Prieſthood, inſtead of being hereditary, to be an arbitrary Office, as others after him did, who were in Power, till the Deſtruction of *Jeruſalem* (*b*).

He was not a *Jew*, much leſs of the Prieſtly Family, but the Son of *Antipas*, (who was alſo called *Antipater*) of *Idumea*. Now theſe *Idumeans*, though not *Jews* by Birth, were yet Proſelytes to their Religion, from the Time that *Johannes Hyrcanus* (Son of *Simon*, one of the Princes of the *Maccabees*, or *Aſmonean* Family) obliged them to embrace the *Jewiſh* Religion, on the Peril of quitting the Country they poſſeſſed, about one hundred twenty nine Years before *Chriſt*: So that King *Herod* was of the *Jewiſh* Religion, though not of the Family or Country of the *Jews* (*c*). He is repreſented by *Joſephus* as a Perſon of Courage and Reſolution, munificently generous to ingratiate himſelf

(*a*) Ibid. *B.* xv *Chap.* 2, 9. (*b*) *See* Joſeph. Antiq. *B.* xv. *Chap.* 3. *at the Beginning, where he ſays, The firſt who broke in upon that Rule, was* Antiochus Epiphanes, *who removed* Jaſon, *or* Joſhua, *to make way for his Brother* Onias: Ariſtobulus *was the ſecond, who ſupplanted* Hyrcanus; *and the third was* Herod, *who put in* Ariſtobulus *while* Ananel *was living.* (*c*) Joſeph. Antiq. *B.* xiii. *Chap.* 17. *Compare* Cunæus, *Lib.* i. *Chap.* 16, *and Dean* Prideaux's Connection, *Part* ii. Ann. 165, *and* 72.

ſelf with the Great Ones at *Rome*, very liberal, and even extravagant in his Expences that way, very magnificent in Buildings, and diſpoſed in Appearance to do Good to every one: But ſtill all his Actions and Behaviour tended to the Procurement and Maintenance of his own Honour and Greatneſs, which he was always greedy of; and for that End became very burdenſome to his Subjects, for the ſupplying of his Expences, and inexorably cruel and oppreſſive, wherever he was oppoſed, not ſparing his neareſt Friends, Relations, or his own Children; being a Slave to his Paſſions, and ſticking at no Means, how unjuſtifiable ſoever, for the Attainment of his Greatneſs, and the ſubduing of his Enemies: For which he was hated by the Generality of his Subjects *(a)*.

One great Work he accompliſhed: But even that was, becauſe he thought it would redound ſo much to the Honour of his Name and Memory. In his Time, the *Temple*, which had been built at *Jeruſalem* after the Return from the *Babylonian* Captivity, (which was therefore called *the ſecond Temple*,) became much decayed: Whereupon *Herod*, in the eighteenth Year of his Reign, as *Joſephus* reckons it, with an incredible Charge, ſet about the Repair, or rather Rebuilding the ſame; which he finiſhed in *(b)* nine Years and an half, that is, ſo as to make it fit for Uſe. As for the Paſſage *(c)*, *forty and ſix Years was*, or rather *hath (d) this Temple* been *in building*; that is ſaid, becauſe though *Herod* for the main finiſhed it in nine Years

(*a*) Joſeph. Antiq. *B.* xvi. *Chap.* 9. *and Chap.* 11. *at the End, and Chap.* 17. *and B.* xvii. *Chap* 8, 10. (*b*) Joſeph. Antiq. *B.* xv. *Chap.* 14, *near the End*, (*c*) *John* ii. 20. (*d*) ὠκοδομήθη.

and an Half, yet till *Chriſt*'s Time, and after, Workmen were ſtill employed about ſome Part of it *(a)*. Notwithſtanding, *Herod* rendered himſelf very offenſive to thoſe of the *Jews*, who were zealous for their Law, by ſetting up a golden Eagle over the larger Gate of the Temple, the better to ingratiate himſelf with the *Romans*, (who had the *Eagle* for their Enſign,) ſince the *Jews* Laws abſolutely forbad the Uſe and Ornament of Images in ſuch Caſes *(b)*.

This ſecond Temple repaired, or rather rebuilt by King *Herod*, is the ſame with that which is ſpoken of in the New Teſtament, in which *Chriſt* ſhewed himſelf: For though *Herod* rebuilt it from the very Foundation, yet ſince he uſed much of the old Materials, and built it in ſome Part after the other, the *Jewiſh* Rabbies *(c)* call it by the ſame Name, as they did before *Herod*'s Time, *viz. the ſecond Temple*. So the Prophecy of *Haggai* was fulfilled *(d)*, *the Glory of the latter Houſe ſhall be greater than the former*; for in the former Temple, indeed, there was a *Glory* and Light that appeared, which ſhadowed out *Chriſt*; but in this was ſeen *Chriſt* himſelf. For now the Fulneſs of Time was come, and our Lord *Jeſus Chriſt* was born of the Virgin *Mary*, and preſented in the Temple, according to the Law: Which came to paſs about four thouſand and four Years from the Beginning of the World, five hundred and thirty ſix Years after the Return from the *Babylonian* Captivity, and one hundred

(*a*) *Compare* Lightfoot, Hor. in Joh. ii. 20. *with* Joſeph. Antiq. Gr. *Lib.* xx. *Chap.* 8, 5. (*b*) Joſeph. Antiq. *B.* xvii. *Chap.* 8. (*c*) *As for the Objection and Pretence of the* Jews, *ſee Biſhop* Kidder's Demonſtration, *Part* iii. *Chap.* 8. (*d*) *Hag.* ii. 9.

hundred and ſixty ſix Years from the Beginning of the *Maccabees* Government.

This was that *Herod* who ſlew the Infants *(a)*, hoping to kill *Chriſt* among them. There is the leſs Reaſon to wonder at his being guilty of ſo barbarous an Action, when *Joſephus* *(b)* informs us, that he ordered all the principal of the *Jewiſh* People to be ſummoned to appear at *Jericho* where himſelf lay ill,) on Pain of Death; where they were ſhut up in the *Hippodrom*, or Tilt-yard for Horſes, in order to be all ſlain as ſoon as he was dead, that there might be a general Lamentation at his Death, which he foreſaw would not otherwiſe have been: (Though in this he was *(c)* diſappointed, they being releaſed after his Deceaſe.)

In his laſt Sickneſs, being in the ſeventieth Year of his Age, he was choleric and furious, which was occaſioned by the Haughtineſs of his Stomach, on a Fancy that the *Jews* contemned him, and took Pleaſure in his Miſery. His Diſeaſe, the Hiſtorian obſerves, looked like a judicial Puniſhment of his Wickedneſs, being almoſt burnt up inwardly with a Fever, tormented with an inſatiable canine Appetite, and with Ulcers in his Guts, his privy Parts putrifying, and Worms crawling over them, inſomuch that he attempted to ſtab himſelf *(d)*. He died (according to *(e)* *Joſephus*) thirty four Years after the Expulſion of *Antigonus*, and in the thirty ſeventh Year from his being declared King of the *Jews* by the *Romans*, and about a Year and a Quarter (as ſome compute) after the true Time of *Chriſt*'s Birth. His Dominions were divided by the *Romans* among three of his Sons, whom he

(*a*) *Matt.* ii. (*b*) Antiq. *B.* xvii. *Chap.* 8. (*c*) Joſeph. ntiq. *B.* xvii. *Chap.* 10. (*d*) Joſeph. Antiq. *B.* xvii. *hap.* 8, 9. (*e*) Ibid. *B.* xvii. *Chap.* 10.

mentioned in his Will. The greateſt Part, or Kingdom, conſiſting of *Idumea*, *Judea*, and *Samaria*, was given to *Archelaus*; *Galilee*, and the Country beyond *Jordan*, called *Peræa*, to young *Herod*, named *Antipas*; and to *Philip*, *Trachonitis*, a Country about Mount *Gilead*, beyond *Jordan* Northwards *(a)*.

Theſe ſeveral Dominions were called *Tetrarchies*, which Word ſignifies Governments conſiſting of a fourth Part or Diviſion, three of which have been now ſpoken to; the fourth was *Abilene*, ſo called from *Abila*, its chief Town *(b)*, of which one *Lyſanias* was the Tetrarch or Governor for the Time of which St. *Luke* wrote: He indeed was not of *Herod*'s Family; but this laſt Part or Tetrarchy was reckoned as one of the four, becauſe it had been formerly poſſeſſed by one *Zenodorus*, who (by conniving at, and ſharing with the baſe People and Robbers of the Country) had ſo offended *Auguſtus*, that he conferred it on *Herod the Great (c)*.

As for the *Sanhedrim*, or Grand Council of the *Jews*, in which the High Prieſt was Chief, that ſtill continued in great Authority by the Permiſſion of the *Romans*, but they had not the Power of Life and Death.

(*a*) Ibid. *B.* xvii. *Chap.* 10. (*b*) *Mentioned* Luke iii. 1. Ibid. *B.* xx. *Chap.* 5. (*c*) Ibid. *B.* xv. *Chap.* 13

CHAP.

CHAP. XXII.

From the Death of Herod, *to the Deſtruction of* Jeruſalem, *and the* Temple.

ARCHELAUS, before-mentioned, in the tenth Year of his Government, (which was the ſixth Year of *Chriſt*, according to the vulgar Account,) was depoſed and baniſhed for his Cruelty and Tyrany, upon Complaint of the *Jews* againſt him to *Auguſtus (a)*, and his Dominions of *Judea* and *Samaria* were, by the *Romans*, added to *(b)* the Province of *Syria*, and one *Cyrenius* (or *Quirinus*) *(c)*, was made Preſident or chief Governor of that Province; (a Province being a Country which the *Romans* had conquered, and governed by Deputies or Preſidents.) Theſe Preſidents, or Governors, had the chief Authority, and the Power of the Sword: But the *Romans* had other inferior Officers about this Time in their Provinces, *viz. Procurators (d)*, whoſe proper Buſineſs was to take an Account of the Tribute paid by the Subjects, and diſpoſe of it to the Emperor's Advantage. But becauſe the Preſidents of *Syria*, into whoſe Province *Judea* was caſt, were obliged to keep at Home in *Syria*, and becauſe the *Jews* were ſuſpected of a rebellious Diſpoſition againſt the *Roman* State, therefore the Procurators of *Judea* had a full Commiſſion, being furniſhed

(*a*) Joſeph. Antiq. *B.* xvii. *Chap.* 15. (*b*) Idem ibid. (*c*) *Mentioned* Luke ii. 2. (*d*) Joſ. Antiq. *B.* xviii. *Chap.* 1. *Compare Biſhop* Pearſon on the Creed, *Article* 4. *of* Pontius Pilate.

niſhed with the Power *(a)* of Life and Death, as was *Coponius*, the firſt Procurator in *Judea*, and ſo were as Preſidents or Governors. Of which Number, in the twenty ſixth Year of *Chriſt*, was *Pontius Pilate*, under whom *Chriſt* ſuffered. He was one thoroughly prepared to paſs an unjuſt Sentence, having the Character of a Perſon guilty of *Corruption, Juſtice expoſed to Sale, Rapines, Violence, Ruin, Torments, innocent Blood, and the moſt barbarous of Cruelties (b)*. The Providence of God is here to be obſerved, in that the full Power of Judicature in *Judea* was left in the Hands of a *Roman* Procurator or Governor, (which the *Jews* own *(c)*, was forty Years before the Deſtruction of *Jeruſalem*;) for by this Means it came to paſs, that *Chriſt* ſuffered the Death which it was foretold he ſhould ſuffer, *viz.* by *piercing his Hands and his Feet (d)*, or being *crucified*; and as himſelf had foretold *(e)*; which was not after the Cuſtom of the (*f*) *Jews*, but the *Romans*, who were wont to crucify, for Sedition eſpecially, which *Pilate* condemned *Chriſt* for, upon the importunate Accuſation of the *Jews*, though he did not believe it *(g)*. Thoſe, whom the *Jews* of that Age put to Death, ſeem to be ſlain rather in a tumultuous Manner, and by the Connivance of the *Romans*, for ſome political Reaſons,

(a) Μέχρι τῦ κτείνειν λειβὼν παρὰ τῦ καίσαρος ἐξυσίαν. Joſephus of the Wars, *Lib.* ii. *Chap.* 8. (L'Eſtrange, *Chap.* vii. *with a full Commiſſion.* *(b)* Philo Legat. *Chap.* xvi. *the Middle of* Agrippa's *Letter to* Caius. *(c)* Grot. in Joh. xviii. 31. Lightf. Hor. in Matth. xxvi. 3. Caſaubon. Exercit. xvi. Anni 34. Num. 76. p. 529. (Edit. Genev. 1655). *(d) Pſal.* xxii. 17. *(e) John* xviii. 32. *Matt.* xx. 19. *(f)* Caſaubon. Exercit. xvi. Anni 34. Num. 92, *and Sect.* 77. p. 537. &c. ubi multa de hac re lectu digniſſima. *(g) Luke* xxiii. 14. *John* xix. 12.

Reaſons, than by any proper judicial Power, or Proceedings; and their condemning of *Chriſt* in the *Sanhedrim*, or Council (*a*), was no judicial Sentence, but a determining to require or demand his Condemnation, as being (ſo they would have it) *guilty of Death (b)*. They had indeed the Power to hear or examine Cauſes, in order to accuſe any one, as they did *Chriſt*, but not to condemn with Effect, or paſs Sentence.

Note, All the Time our Lord *Jeſus Chriſt* manifeſted himſelf to the World, and alſo when he ſuffered, *Pontius Pilate* was Governor of *Judea* and *Samaria*, and *Herod Antipas*, Son of *Herod the Great*, reigned in *Galilee*.

It was this *Herod* who beheaded *John* the *Baptiſt*, and to whom, being then at *Jeruſalem*, *Pilate* ſent *Chriſt*, having underſtood that he was of *Galilee*, which was *Herod*'s Juriſdiction (*c*).

Three Years after *Chriſt*'s Death, and in the tenth Year of *Pilate*'s Government, there happened (*d*) to meet together a Rabble of *Samaritans* in Arms, to whom a certain Impoſtor pretended to ſhew the holy Veſſels, which, he ſaid, *Moſes* had cauſed to be hid in Mount *Gerizim*. Againſt theſe *Pilate* ſent a Body of Horſe and Foot, and killed great Numbers of them, and alſo beheaded ſome Priſoners, whom he took among them, of Quality or Intereſt. Upon Complaint againſt him for his Cruelties, *Vitellius*, then Preſident of *Syria*, (of which Province *Judea* was a Part,) deprived *Pilate* of his Government, and ſent *Marcellus* (*e*) in his Room. Soon after, *Pilate* was baniſhed by the Emperor *Ca-*

(*a*) *Mark* xiv. 64. (*b*) *Matth.* xxvi. 66. (*c*) *Luke* xxiii. (*d*) Joſeph. Antiq. *B.* xviii. *Chap.* 5. (*e*) Ibid.

Caligula; upon which, in Diſcontent, he killed himſelf (*a*).

Two Years after *Pilate*'s Deprivation, *Herod Antipas* (the ſame who married his Brother *Philip*'s Wife *Herodias*, and to humour her Daughter, when dancing before him, had conſented to order *John Baptiſt to be beheaded*, and alſo the ſame *Herod* who had mocked *Chriſt*,) was, together with the impious *Herodias*, puniſhed for their Crimes on this Occaſion. The aforementioned *Herodias*, envying the Honour and Preferment lately conferred on her Brother *Agrippa*, (the Son of *Ariſtobulus*, and Grandſon to *Herod the Great*,) by the Emperor *Caligula*, prevailed on her Husband *Herod Antipas* (we are ſpeaking of) to go to *Rome*, and obtain the like Dignity for himſelf: Which *Agrippa* underſtanding, to countermine them, he poſted away Letters to the Emperor, and accuſed this *Herod Antipas* of a Conſpiracy: Upon which the Emperor, without farther Enquiry, deprived him of his Dominions, which he had held for thirty ſix Years, and of all his Treaſure, and gave the ſame to *Agrippa*, as a Reward for the Diſcovery (*b*). His inceſtuous Wife *Herodias* alſo, not accepting the Emperor's Offers of Favour to her, choſe rather to be baniſhed with her Husband (*c*). And not long after this, about eight Years from *Chriſt*'s Paſſion, *Claudius*, then *Roman* Emperor, beſtowed *Judea* and *Samaria* (which had been Part of the Kingdom or Tetrarchy of *Archelaus*) upon the aforeſaid *Herod Agrippa*, with the Title of King (*d*); and ſo he is called in Scripture, *Herod the King* (*e*). He had the Government of *Galilee* conferred upon him three Years before, on the

(*a*) Euſeb. Hiſt. *Lib.* ii. *Chap.* 7. (*b*) Joſ. Antiq. Book xviii. *Chap.* 9. (*c*) Ibid. *Book* xviii. *Chap.* 9. (*d*) Ibid. *Book* xix. *Chap.* 4. (*e*) *Acts* xii.

the Baniſhment of his Uncle *Herod Antipas*, the Tetrarch, (as hath been ſaid,) ſo that now *Agrippa* was King of the whole Country. But three Years after that, he died miſerably *(a)*, being ſmitten by an Angel, and eaten of Worms *(b)*. *Joſephus* ſays, that upon his not rebuking the People flattering him as God, he was ſeized with ſudden violent Gripings in his Bowels *(c)*, which might cauſe Ulcers breeding Worms. This was that *Herod* who beheaded *James*, and impriſoned *Peter*.

Afterwards, the *Romans* again ſent Procurators, or Governors, into *Judea*; ſuch as *Cuſpius Fadus (d)*, and, after ſome Time, *Felix*, and then *Feſtus*, who reſided at *Cæſarea*, which was then accounted by the *Romans* the Metropolis or Head City of *Paleſtine*, and made by them the Seat of their Preſident or Governor. Hence *Paul* appeared there, before the Governors *Felix* and *Feſtus* *(e)*. The *Romans* alſo gave the *(f)* Dominions formerly belonging to *Philip*, with *Trachonitis* and *Abilene*, which *Lyſanias* had, (being a mountainous Country, lying North-Eaſtwards of *Galilee* and *Jordan*,) and ſoon after a Part of *Galilee*, with the Cities of *Tiberias* and *Tarichee*, to *Agrippa the Younger*, the Son of *Herod Agrippa* laſt-mentioned, called in Scripture *King Agrippa (g)*. Theſe three, *Felix*, and *Feſtus*, and King *Agrippa*, were thoſe, before whom *Paul* pleaded *(h)*.

This *Agrippa* was the laſt who had the Title of *King of the* Jews; for in his Time the *Jews* rebelled, being provoked by the outrageous Oppreſſions of *Florus*, then the *Roman* Governor of *Judea*, "who

(a) Joſeph. Antiq. *B.* xix. *c.* 7. *(b)* *Acts* xii. *(c)* Idem ibid. *(d)* Idem ibid. *(e)* *Acts* xxiii. xxiv. *(f)* Ibid. *B.* xx. *c.* 5. *at the Middle and at the End of the Chapter.* *(g)* *Acts* xxv. *(h)* *Acts* xxiv, xxv, xxvi.

" who (*a*) made it his Glory to declare himſelf a pro-
" feſſed Enemy to the whole Nation, and behaved
" himſelf in his Province more like an Executioner
" than a Governor; for he treated the whole Body
" of the People like common Criminals, without
" ſetting any Bounds either to his Rapine or his
" Tyranny; and then for his Avarice, he drained
" the Province into ſo ſtarving a Degree of Po-
" verty, that many of the Inhabitance left it, and
" went to live elſewhere; ſo that at length, to a-
" void their Complaints againſt him at *Rome*, he
" did all he could to work them up to a Revolt in
" his own Defence." This Tyranny having made the People ripe for Rebellion, there was ſoon afterwards a particular Occaſion given at *Cæſarea*, before-mentioned, where a certain *Greek*, having a Houſe cloſe by a Synagogue, blocked up the Way, ſo that there was not convenient Room for the *Jews* to get into their Synagugue; neither would *Florus* aſſert (*b*) their Right, but on the contrary allowed his Soldiers to plunder and ſlay them. This, with other Indignities, firſt ſet on ſome hot-brained young Fellows, and factious Perſons, of whom a ſtrong Party ſurprized a *Roman* Garriſon at *Maſſada*, near the *Dead* (*c*) *Sea*, and put all the *Roman* Soldiers to the Sword (*d*); and one *Eleazar*, the High Prieſt's Son, prevailed on ſome of the Prieſts not to receive the Sacrifices uſually offered up to God for the Welfare of the *Roman* Empire (*e*). And thus in little Time the great Body of the *Jews* were brought to an

(*a*) Joſephus's *Wars*, *B.* ii. *c.* 13, 15. (*b*) Joſephus's *Wars*, *c.* xiv. (*c*) Baudrand. (*d*) Joſephus's *Wars*, *B.* ii. *c.* 27. (*e*) Ibid. & Pref. to the Wars *Such was the Sacrifice of a Bull and two Lambs, which* Agrippa *mentioned in his Letter to* Caius, *as ordered by* Auguſtus *to be daily offered in the Temple*, Philonis Legat. *c.* xvi. *near the End.*

an open Rebellion, and even flattered themſelves that their Brethren beyond *Euphrates* would join with them. Upon which *Nero*, then Emperor of *Rome*, ſent an Army againſt them, under the Command (*a*) of *Veſpaſian* and *Titus* his Son, which occaſioned the moſt dreadful Slaughters and Deſolations; and no Wonder, when they were ſo given up by God, and infatuated, as to ruſh headlong into a War, in which there were ſuch Diſadvantages, as of *raw Soldiers againſt Veterans*, *Foot againſt Horſe*, *Confuſion againſt Order*, *People ſlightly armed againſt Troops well appointed*, *Rage and Paſſion againſt Conduct* (*b*).

The Wars now begun did, in four Years after, prove the utter Ruin and Deſtruction of the *Jewiſh* Nation. Several Prodigies (*c*) foreboded their approaching Calamities, (as *Chriſt* had foretold.) A Comet hung over *Jeruſalem* for one whole Year together, in the Figure of a Sword. A Cow was delivered of a Lamb in the Midſt of the Temple, as they were leading her to the Altar for a Sacrifice. There were ſeen Chariots and armed Men up and down the Air. A plain Country Fellow had cried out about four Years before the War, *Woe*, *Woe to* Jeruſalem, *the Temple and the People*; and, although laſhed for it ſeverely, yet he ſtill perſiſted till the Siege was formed, concluding at laſt upon the Wall with *Woe*, *Woe to myſelf*; at which Inſtant he was taken off with a Stone from an Engine. An innumerable Company of the *Jews*, in the Courſe of the War, were either ſlain, or killed themſelves, or periſhed through Famine, and other Miſeries. Above twenty thouſand of them were killed in one Day

(*a*) Joſephus's Wars, and Pref. to the Wars, idem ibid.
(*b*) Ibid. *B.* iii. *c.* 1, &c. (*c*) Ibid. *B.* vii. *c.* 12.

Day at *Cæſarea* (*a*), which ſoon made the whole Body of the *Jews* deſperate, and do (*b*) all the Miſchief they could, where-ever they were, by Burning and Slaughters; and they were dealt with accordingly, as the common Enemies of Mankind; ſo that thirteen thouſand were butchered in one Night at *Scythopolis* (*c*) (in *Syria*,) fifty thouſand at *Alexandria* (*d*) (in *Egypt*,) without Diſtinction of Age or Sex; eight thouſand four hundred were put to the Sword at *Joppa*, (a Sea port Town of their own,) Men, Women and Children (*e*). At *Damaſcus* (in *Syria*,) the People fell upon the *Jews*, and cut the Throats of ten thouſand of them in one Hour (*f*).

The Forces of *Veſpaſian* altogether made up a Body of ſixty thouſand Horſe and Foot (*g*), and marching into *Galilee*, (a Country affording the moſt reſolute and warlike (*h*) Perſons,) the Soldiers *depopulated the ſame, Night and Day, with Fire and Sword, putting all to Death, where they found Reſiſtance, and making Slaves of the reſt, till the Country was all covered with Fire and Blood, and nothing left them to truſt to, but ſome fortified Towns, which by Degrees were all ſubdued, with the moſt diſmal Slaughters that ever were* (*i*).

At length, after ſome Revolutions in the *Roman* Empire, and *Veſpaſian* being declared Emperor, when nothing elſe was wanting to put a final End to this terrible War, *Jeruſalem* was beſieged (*k*) by his Son *Titus*, which our Lord foretold near forty Years before-hand (*l*), calling it *the Abomination of Deſo-*

(*a*) Joſephus, *B.* ii. *c.* 19. (*b*) Ibid. (*c*) Joſephus *B.* ii. *c.* 19. (*d*) Ibid. *B.* ii. *c.* 21. (*e*) Ibid, *B.* ii. *c.* 22. (*f*) Ibid *B.* ii. *c.* 25. (*g*) Ibid. *B.* iii. *c.* 3. (*h*) Joſ. *B.* iii. *c.* 3. *Gr.* Μάχιμοι ἐκ νεωτέων. (*i*) Joſ. Wars, *B.* iii. *c.* 3, *&c. and B.* iv. *to the End of c.* 4. (*k*) *B.* vi. *c.* 5. *to the End of c.* 11. (*l*) *Matth.* xxiv. 15. *Luke* xiv. 43.

Deſolation ſtanding in the Holy Place, that is, the idolatrous Army of the *Romans*, with their Military Enſigns and Images of their Gods, (which the *Jews* had in Abomination,) about *Jeruſalem*, and the Temple.

That we may the better apprehend the Deſtruction of *Jeruſalem* and the Temple, it may not be improper to ſet down, in ſhort, the Account which *Joſephus*, a *Jew*, and who then lived, gives of the Strength and glorious Buildings thereof (*a*).

" The City of *Jeruſalem* was ſurrounded with " three Walls, ſaving only upon the Quarter to- " wards the inacceſſible Valleys, where there was " but one. It was erected upon two Hills, the one " directly fronting the other (*b*), and a deep Valley " betwixt them. The oldeſt of the three Walls " was extremely ſtrong, by reaſon of the Depth " of the Valley before, and the Over-hanging " of the Rock from above, whereupon it was " erected. Beſides the natural Advantage of the " Situation, it had all the Helps that *David* and " *Solomon*, and ſeveral other Princes, could contri- " bute to the farther ſtrengthening it by Art, In- " duſtry, and Expence. The Walls were fortified " with Towers: Upon the third Wall there were " ninety Towers; the middle Wall had fourteen; " and the old one ſixty; and thirty three Furlongs " was the Compaſs of the whole City. Juſt with- " in the City there ſtood a Royal Palace, ſo rich " and curious, that it is not for the Tongue of Man " to expreſs it, being magnificently built, with ſtate- " ly Rooms, and furniſhed with Veſſels of Gold and " Silver, and whatever elſe was precious.

" The Temple was built upon the very Top of

(*a*) Joſ. Wars, *B.* vi. *c.* 6. (*b*) *See the* Preface, *Num.* III.

" a Mount, [*Moriah*, within the City,] encom-
" paſſed with three Walls, with a prodigious Ex-
" pence of Time and Treaſure; for it was not only
" a Work of many Ages, but the whole Maſs of
" religious Oblations from all Parts of the World,
" to the Honour and Service of God and his Wor-
" ſhip, was ſpent upon this Undertaking. The
" Pillars were of white Marble, and twenty-five
" Cubits in Height: Some of the Gates were plated
" all over with Gold and Silver, together with the
" Poſts and Lintels; but there was one without the
" Temple of *Corinthian (a) Braſs*, which was much
" the more valuable. The Beauty and Curioſity
" of the Temple on the Outſide was agreeable and
" charming beyond Imagination, being faced eve-
" ry where with ſubſtantial Gold Plates, that ſpark-
" led like Fire at the Sun-riſing, dazzling the Eyes
" of the Beholders. The Roof of the Temple was
" armed with pointed Spikes of Gold. There
" were ſome Stones in this Building of forty five
" Cubits long, five in Height, and ſix Cubits broad."
He ſays this of ſome particular Stones; but when he gives an Account of *Herod*'s providing Materials in general, for the repairing or rebuilding the Temple, he thus writes: (*b*) *The whole Fabrick was built of durable white Stone, about five and twenty Cubits long, eight in Height, and twelve over.* Now ſuppoſing the Cubit about a Foot and half, theſe Stones, laſt mentioned, muſt be large Planks, at leaſt twelve Yards long, four in Height, and ſix Yards broad: And as to the Poſſibility thereof, he mentions *the Plenty of Money, the Good-will of the People,*

(*a*) *It was that Mixture of precious Metal, found when Corinth was burnt by the* Romans, *which conſiſted of ſeveral Images of Gold, Silver, and Braſs, melted together.* (*b*) Antiq. *B.* XV. *c.* 14.

People, their Perſeverance, and the Length of Time; (*a*) and for a Confirmation thereof, it may be here mentioned, that a late judicious Traveller, of good Credit, meaſured three Stones, raiſed twenty Foot high, in the Building at *Balbeck*, (near Mount *Libanus* in *Cæleſyria*,) one whereof was in Length one and twenty Yards, the other two, each, twenty Yards, and in Deepneſs and Breadth four Yards each (*b*). From all which Accounts we perceive that *Chriſt*'s Diſciples had Cauſe, when they *came to him for to ſhew him the Buildings of the Temple*, to ſay, *See what Manner of Stones and Building are here*, and to admire *how it was adorned with goodly Stones and Gifts* (*c*). Nay, even the very Place where this glorious Temple ſtood, doth ſtrike the Beholder with Admiration; of which the ſame Traveller (*d*) writes thus: *In the Middle of the Area, on the Top of Mount* Moriah, *ſtands at preſent a Moſque or* Turkiſh *Church: It is neither eminent for its Largeneſs nor its Structure; and yet it makes a very ſtately Figure, by the ſole Advantage of its Situation.*

Let us next proceed to the Hiſtory of the fulfilling our Saviour's Prophecy in the Deſtruction of *Jeruſalem*, and the Temple of the *Jews*.

In the firſt Place, it is remarkable, that their own Obſtinacy, violent Diſſentions, and Infatuation, was a great Cauſe of their Ruin. This had been expreſly foretold (*e*): *The Lord ſhall ſmite thee with Madneſs, and Blindneſs, and Aſtoniſhment of Heart.* Accordingly, when the Fate of their City and Temple drew near, ſince they had not *known in that their Day the Things that belonged to their Peace, now they were hidden from their Eyes*, there

 were

(*a*) Ibid. *B.* v. *c.* 5, *&c.* (*b*) *Mr.* Maundrell's Journey to Jeruſalem, *p.* 138. (*c*) *Mat.* xxiv. 1. *Mark* xiii. 1. *Luke* xxi. 5. (*d*) *Maundrell's Journey, p.* 107, *ſecond Edition.* (*e*) *Deut.* xxviii. 28.

were (as their Hiſtorian relates) *irreconcileable Diviſions, and the moſt deſtructive Factions among themſelves*, chiefly occaſioned by ſome turbulent Perſons, eſpecially the *Zealots*, whereby they did one another as much Miſchief by Cruelty and Injuſtice, as the *Romans*; till, in Concluſion, ſome of the Principal of the Faction entered *Jeruſalem* with a great Body of their Party, the moſt domineering of which were the *Zealots*, whoſe Inſolence was the Ruin of their City and Country *(a)*.

Theſe *Zealots* pretended to be the Succeſſors of *Phineas*, who, in his Zeal for the Glory of God, ſlew *Zimri* and *Cosbi* in the Act of their Sin *(b)*; in Imitation whereof theſe Men took upon them to execute Juſtice on extraordinary Occaſions, without the Formality of Law, till at length they became moſt extravagant and licentious, and the Authors of Confuſion *(c)*.

Of other Parties oppoſing theſe *Zealots*, there were three Factions at once in the City, and each againſt the other; one in the upper Part of the City, another in the lower Part, and a third in the Temple; till, amongſt them, all was brought to Confuſion, the Succeſſion of the High Prieſthood was abrogated, and unworthy vile Perſons promoted *(d)*: The very Temple was made a Field of Battle, and, together with the Altar, *polluted with Heaps of Carcaſſes, and the Gore of dead Bodies*, even before the *Romans* took the City *(e)*: Yet ſtill they continued obſtinate in refuſing Submiſſion to the *Romans*; notwithſtanding *Joſephus*, by the Commiſſion and Appointment of the *Roman* General *Titus*,

(*a*) Joſephus's Wars, *B.* iv. *c.* 5, *&c.* and *B.* v. *c.* 3, 7, 9.
(*b*) *Numb* xxv. (*c*) Joſ. *B.* vii. *c.* 28, *near the Beginning.*
(*d*) Ibid. *B.* iv. *c.* 5. (*e*) Ibid. *B.* vi. *c.* 1.

Titus, aſſured them, "That the *Romans* only de-"manded a yearly Tribute, which had been for-"merly paid; and that, if this were made good, the "Temple and City had nothing to fear, but they "ſhould enjoy their Families, their Liberties, and "their Eſtates, with the free Exerciſe of their Re-"ligion, and under the Regulation of their own "Laws (*a*).

Upon the firſt Sight of the *Roman* Camp, the three ſeditious Parties are ſaid to agree the Matter, and to join again, making ſome deſperate Sallies upon their Beſiegers; but no ſooner had they a little breathing while from the Hoſtilities of the *Romans*, but they fell preſently all to Pieces among themſelves (*b*), till the common Enemy made them Friends again, ſo far as to continue obſtinate in reſiſting the *Romans*, which they did to the very laſt, as a People given up by God, and hardened to pull on themſelves their own Deſtruction.

The next Thing remarkable is, that the City was beſieged at the Time of the great Feaſt of the *Paſſover*, (the ſame Time of the Year in which they had murdered the Meſſiah,) when vaſt Multitudes from all Places flocked together to *Jeruſalem* (*c*), which (by a Computation, made before that in *Nero*'s Time, by reckoning up the Number of the Lambs which, according to Cuſtom, were firſt offered in the Temple before they were eaten in their Families, and allowing ten Perſons to a Lamb,) might amount to twenty ſeven hundred thouſand Perſons (*d*): So that, as the Hiſtorian proceeds, *this mighty Concourſe of People from Abroad, before the*

 Siege,

(*a*) Joſephus's Wars, *B.* vi. *c.* 11. *and B.* vii. *c.* 13. (*b*) Ibid. *B.* vi. *c.* 3, 4, 7, 8. (*c*) Ibid. *B.* vi. *c.* 4, 5. 16. (*d*) Ibid. *B.* vii. *c.* 17. *Dr.* Hudſon's Tranſlation is, *Vicies ſepties centena millia*, Lib. vi. *c.* 9.

Siege, was afterwards, by the righteous Judgment of God, crowded up in the City, as in a Priſon; for *Titus* had run up a Wall round it (*a*): Upon which was fulfilled our Lord's Prophecy, *The Days ſhall come upon thee, that thine Enemies ſhall caſt a Trench about thee, and compaſs thee round, and keep thee in on every Side.* This occaſioned a lamentable Famine, ſo that *Wives forced the Meat out of the very Mouths of their Husbands; Children did the like by their Parents, and even Mothers by their Infants (b):* In ſhort, the Famine ſwept away whole Families, and the Houſes and Alleys were ſtrewed with dead Carcaſſes (*c*). This forced ſome to ſteal out by Nights for Proviſion; many of which the *Roman* Soldiers ſeized on, and after expoſing them to all Manner of Tortures, they were crucified (*d*), as they had treated our Saviour. One, who had eſcaped out of the City, was ſurprized in the Act of ſearching for Gold, which had been ſwallowed, and paſſed through him. The Soldiers diſcovering this, ripped up two thouſand of their Bellies in one Night for their Gold (*e*). And ſo much did the Famine increaſe, that the *Jews* eat old Girdles and Shoes, and the Shreddings of old Hay; and a certain Mother killed and boiled her own ſucking Child, half of which ſhe did eat, and covered up the other half (*f*); whereby was accompliſhed that dreadful Judgment which *Moſes* had ſo many Ages before threatened upon their Diſobedience (*g*), *And thou ſhalt eat the Fruit of thine own Body, the Fleſh of thy Sons, and of thy Daughters, in the Siege, and in the Straightneſs wherewith thine Enemies ſhall diſtreſs thee:* And alſo that of our Lord, *Behold the Days are coming, in the which they*

(*a*) Joſephus's Wars, *B.* vi. *c.* 13. (*b*) Ibid. *B.* vi. *c.* 11, *near the End.* (*c*) Ibid. *B.* vi. *c.* 14. (*d*) Ibid. *B.* vi. *c.* 12. (*e*) Ibid. *B.* vi *c.* 15. (*f*) Ibid. *B.* vii. *c.* 7, 8. (*g*) *Deut.* xxiii. 53.

hey ſhall ſay, Bleſſed are the Barren, and the Wombs that never bare, and the Paps which never gave ſuck. At length the *perpetual* or *daily Sacrifice*, which was wont to be offered Morning and Evening in the Temple, ceaſed for Want of a Congregation, or of Prieſts to officiate (*a*), as the Prophet *Daniel* foretold; (*b*) the famous City of *Jeruſalem*, and the glorious Temple therein, were burnt, and razed to the Ground, and utterly deſtroyed (*c*). Eleven hundred thouſand *Jews* were ſlain, and ninety ſeven thouſand taken Priſoners, and made Slaves (*d*), there being a general Meeting of them at *Jeruſalem* from all Quarters, to celebrate the Paſſover, as hath been ſaid: And conſidering the direful Circumſtances deſcribed by the Hiſtorian (*e*), in his Account of this Siege, and of the *Roman* Soldiers ſtorming the City and the Temple, ſuch as "the Rage and Outcries "of Soldiers and Citizens, the Crackling of the "Flames, the Killing all that were met with, young "and old, Men, Women, Children, Prieſts and "Laicks, Mountains of dead Bodies piled up a-"gainſt the Altar, Streams of Blood flowing down "the Steps, and the Groanings of dying Perſons "weltring in their own Gore," it is poſſible there never was ſo diſmal a Scene in any Place whatſoever, as was then in the City and Temple: All which, and many other dreadful Miſeries, came upon them for their Sins, and particularly for their rejecting of the Son of God, the Meſſiah and Saviour; a ſad Evidence this of Divine Juſtice, by making good their own dreadful Imprecation on themſelves, who when they crucified the Lord of Glory, (inſtead of

(*a*) Joſephus, *B.* vii. *c.* 4. [Gr. *l.* vi. *c.* 2. ἀνδρῶν ἀπορία.] (*b*) *Dan.* ix. 27. (*c*) Joſ. *B.* vii *c.* 9, 10, 11. (*d*) Ibid *B.* vii. *c.* 17. (*e*) *See eſpecially B.* vii. *c.* 10, 11.

what was uſual, his Blood be *on his own Head*, (*a*) cried out, [the Guilt of] *his Blood be on us, and our Children* (*b*). And ſo truly was that Blood required at their Hands, that what our Saviour threatened was in the largeſt Senſe effected (*c*); *ſuch Tribulation as was not from the Beginning of the World, nor ever ſhall be.*

This only poor Conſolation ſome of them fancied to themſelves, (as the *Roman* Hiſtorian, with *Joſephus*, obſerves) (*d*), that ſince their Temple was deſtroyed, *it being that which they had been ſo concerned to preſerve, the Loſs of their Lives now was not ſo much a Ruin as a Victory, Safety, and Happineſs, to periſh with it.* Note, that as this was the heavy Judgment *Chriſt* forewarned them of (*e*), ſo it is often mentioned in the Goſpels, by the Expreſſions of *the Coming of Chriſt, the Coming of the Son of Man, and the Coming of the Lord* (*f*).

This Deſtruction was the more remarkable, becauſe *Titus*, the *Roman* General, would at firſt have ſpared the City and Temple (*g*), the laſt mentioned eſpecially, being unwilling (as he ſaid) *to lay ſo glorious a Building in Aſhes; for that would be a Loſs to the* Roman *Empire, as it would be an Ornament, if preſerved* (*h*): But a Soldier, without Command, *being excited by ſome divine Impulſe* (*i*), ſet Fire to the Temple, and the Flaſhes were ſo violent, as if they would have *burnt up the Mountain to the very Roots, upon which it was built* (*k*). This, *Joſephus* obſerves, was *determined by God*, the Temple being burnt the ſame Month and Day of the Year, on which

(*a*) Joſh. ii. 19. (*b*) *Mat.* xxvii. 25. (*c*) *Mat.* xxiv. 21. (*d*) Dion. Caſ. apud Xiphilinum in Veſpaſianum, *p.* 217. Joſephus, *B.* vii. *c.* 10. (*e*) *Mat.* xxiv. (*f*) *Mat.* xxiv. 27. *John* xxi. 22, &c. (*g*) Joſeph. *B.* vi. *c.* 10. *and B.* vii. *c.* 9, 10, 16. (*h*) Ibid. *B.* vii. *c.* 9. (*i*) Ibid. *B.* vii. *c.* 10. [Græc. *l.* vi. *c.* 4. δαιμονίῳ ὁρμῇ τινι χρώμενον.] (*k*) Ibid. *B.* vii. *c.* 11.

which it was formerly burnt by the *Babylonians* (*a*). Afterwards *Titus*, conſidering its great Strength, and viewing its Ruins, declared, that *God himſelf aſſiſted him* in fighting againſt and vanquiſhing the *Jews* (*b*). He might have added, that the *Jews* themſelves aſſiſted him therein, who were ſo infatuated by the juſt Judgment of God, that their Deſtruction was as much the Effect of Factions and Diviſions among themſelves, as the Valour of their Enemies; as hath been obſerved already.

Farther, in Token of an entire Conqueſt of the *Jews*, the Emperor *Veſpaſian* cauſed Medals to be ſtruck, with the Device of *a Woman ſitting on the Ground*, (the Jewiſh Poſture of Mourning) (*c*), *near to a Palm Tree*, (by which the *Romans* repreſented *Phœnicia* and *Judea*,) with this Inſcription, *JUD. CAPT. Judæa Capta*; and another, of *a Woman ſtanding by, or leaning to a Palm Tree, with her Hands bound, and the Inſcription, Judæa Devicta*, that is, in Memory of the *Jews* being ſubdued (*d*). The Emperor alſo laid the Tax of the *Didrachma, two Drachms* (ſuppoſed to be the ſame with the Half-Shekel (*e*), about fifteen Pence of our Money) *upon every* Jew, *whereſoever living, to be paid yearly to*

(*a*) Joſephus, *B.* vii. *c.* 9, *near the End.* (*b*) Ibid. *B.* vii. *c.* 16. (*c*) *Iſa.* iii. 26. (*d*) Biæi Numiſmata Veſpaſiani, *p.* 25. & Antonii Auguſtini Antiquitates Rom. *Dialog.* iii. *Num.* 14, & Numiſmata Veſpaſiani & Titi, ab Adolp. Occone. *Edit.* Mediolani, 1683, *p.* 110. Addit prædictus Auguſtinus, ibid. "Adhæc in triumphali arcu Romæ in Titi Veſpaſi-"ani honorem exædificato, triumphus cernitur de Judæa & "Hieroſolyma, ſpectanturque candelabra Templi Solomonis "aleo celebrati." *To this may be added* Joſephus's *Account of* Veſpaſian's *and* Titus's *Triumph, ſpeaking of the Spoils which were then carried*; "*The moſt conſiderable Pieces were the Gol-*"*den Table and the Golden Candleſticks, which were taken out* "*of the Temple of* Jeruſalem. Joſ. Wars, *B.* vii. *c.* 24. (*e*) *Exod.* xxx. 11. *&c.*

to the Capitol, or Temple of the Heathen God *Jupiter*, *which was wont to be paid to the Temple of* God *in* Jeruſalem (*a*).

This heavy Judgment fell on the *Jews* ſomewhat above fifteen hundred Years after their Entrance into *Canaan*, ſix hundred and two Years after their Return from the *Babylonian* Captivity, ſeventy Years after our Lord's Birth, and thirty ſeven Years after his Crucifixion. The Goſpel having been firſt planted up and down the World, eſpecially in all Parts ſubject to the *Roman* Empire, (as the Word, which we tranſlate *the World*, ſignifies in the Original (*b*) by the Travels and Preachings of the Apoſtles, and their Aſſiſtants, beginning at *Jeruſalem*, as *Chriſt* foretold (*c*), that the Goſpel ſhould be ſo preached before *the End* of the *Jewiſh* State *come*. St. *Mark* (*d*) added the Word, *firſt*, as more ſignificant, the *Goſpel muſt* firſt *be publiſhed among all Nations*. So St. *Paul* affirms, that *their Sound went out into all the Earth* (*e*); applying hereto what the *Pſalmiſt* ſays of the Revolution of the heavenly Bodies (*f*). And if only one Apoſtle, St. *Paul*, *from* Jeruſalem *round about unto* Illyricum, *fully preached the Goſpel of Chriſt* (*g*), that is, in ſeveral Parts of *Aſia* and *Europe*, what may we ſuppoſe of all the other Apoſtles, and all their numerous Aſſiſtants?

We may farther make two Obſervations concerning the Deſtruction of *Jeruſalem*, and the Temple of the *Jews*: The *firſt*, that their *Temple* ſignified nothing any longer, ſince *Chriſt* had fulfilled all that was to be done in it; and therefore there was an End

(*a*) Joſeph. *B.* vii. *c.* 26. *The like Account is given by* Dion. Caſſius apud Xiphilinum in Veſpaſianum, *p.* 217. *Compare* Grot. in *Mat.* xvii. 24. (*b*) *Luke* ii. 1. (*c*) *Mat.* xxiv. 14. (*d*) Chap. xiii. 10. (*e*) *Rom.* x. 18. (*f*) *Pſal.* xix. 4. See alſo *Rom.* i. 8. *Coloſſ.* i. 6, 23. (*g*) *Rom.* xv. 19.

End to be put to it; and ſince the Chriſtian Church had been founded in the City of the earthly *Jeruſalem*, and all had been done therein too, which had been foretold, a Period was to be put to that alſo (*a*).

In the next Place it is fit to obſerve, how the ſingular Providence of God ſhewed itſelf for the Safety of the *Chriſtians*, who were among the unbelieving *Jews*; for being (*b*) warned by the Caution our Lord gave them, (*c*) that when they ſhould ſee *Jeruſalem* compaſſed with Armies, *the Abomination of Deſolation ſtand in the Holy Place*, or begirting the holy City of *Jeruſalem*, that they ſhould then *flee to the Mountains:* I ſay, the *Chriſtians* ſeeing this Token, when *Jeruſalem* was firſt beſieged under *Ceſtius Gallus*, (then Preſident of *Syria*, who (*d*) was incited thereto by *Florus*,) about four Years before its Ruins, and having Opportunity by the unexpected and ſudden (*e*) Breaking up of that Siege, they all (*f*) left *Jeruſalem*, and betook themſelves to *Pella*, a City beyond *Jordan*, in the mountainous Country of *Cœleſyria*, inhabited by *Gentiles*, (as appears by the *Jews* demoliſhing it under *Alexander*, one of the *Maccabees*, becauſe (*g*) they *refuſed to conform to their Laws and Cuſtoms*, or the Rites of their Religion,) which Place was ſhewn them by *divine Revelation*, and there they were ſafe from that Deſtruction: But afterwards they appear to have returned to the ruined *Jeruſalem*, and the neighbouring Parts; becauſe we have an Account of fifteen Succeſſions of Biſhops of *Jeruſalem* (*h*), from the Apoſtles unto *Adrian*'s

(*a*) *See* Irenæus, *l.* iv. *c.* 7. (*b*) Euſeb. Hiſt. *l.* iii. *c.* 5. (*c*) *Mat.* xxiv. 15, 16. (*d*) Joſephus, *B.* ii. *c.* 16. (*e*) Ibid. *B.* ii. *c.* 24. (*f*) Euſebius *ſays, the Church in* Jeruſalem, ὡσαν πανσελῶς, *as it were, totally relinquiſhed the City and all the Country*, Euſeb. Hiſt. *l.* iii. *c.* 5. (*g*) Joſephus Antiq. *B.* xiii. *c.* 23. (*h*) Euſeb. Hiſt. *l.* iv. *c.* 5.

Adrian's Time, who were of the Circumciſion, or *Jews* converted; and one of the Antients acquaints (*a*) us, that the *Chriſtians*, *when returned*, *wrought great Miracles*; and when *Adrian* came to *Jeruſalem*, about ſixty Years after its Deſtruction, he is ſaid to *find the City wholly levelled to the Ground* (*b*), *except a few Houſes*, *and a little Church*, which moſt likely had been built by the *Chriſtians* at their Return thither.

After all the dreadful Slaughters above-mentioned, ſome Remains of the *Jews* held (*c*) for a little Time two or three ſtrong Caſtles; but they were ſoon ſuppreſſed, and many thouſands of them more were put to Death, or ſold, or diſperſed. At one of thoſe ſtrong Holds, *viz. Maſſada*, many of them, when beſieged, in Deſpair, firſt killed their Wives and Children, and then each other, by Conſent, to the Number of nine hundred and ſixty.

It is farther obſervable, that *Joſephus*, an Eye-Witneſs, ſays, that by the Command of *Titus*, *the City of* Jeruſalem *and the Temple were laid level with the Ground*, *and ſo utterly demoliſhed*, *that the Place looked as if it had been never inhabited* (*d*); and according to the Faſhion of the *Romans*, (as in the firſt marking out a new City, ſo in demoliſhing (*e*) Towns) a Plough (*f*) was brought over the Place where the City and Temple had ſtood; only three famous Turrets, as Monuments (*g*) of the Strength of the Place, and of the Valour of the *Romans*, and alſo a Piece of a Wall to the Weſtward of the Town, where they deſigned a Garriſon; but even thoſe were

(*a*) Epiphanius de Menſ. & Pond. *Num.* 15. (*b*) Idem ibid. *Num.* 14. (*c*) Joſephus, *B.* vii. *c.* 25, 26. (*d*) Joſephus, *B.* 7. *c.* 18. (*e*) Hoſtile Aratrum, Hor. *l.* i. *Ode* 16. (*f*) Lightfoot Hor. in *Mat.* xxiv. 2. (*g*) Joſephus, *B.* vii. *c.* 18.

were (*a*) demoliſhed about ſixty two Years after by the Emperor *Adrian*; and in *Julian*'s Time the very Foundations of the Temple were torn up by an Earthquake, (of which afterwards); ſo fully and literally was our Saviour's Prediction made good,(*b*) *Verily I ſay unto you, there ſhall not be left Here, one Stone upon another, that ſhall not be thrown down* (*c*).

Here we take Notice, that as God's ſending his Son *Jeſus Chriſt* into the World, according to his Promiſe made ſo long before, is a ſufficient Aſſurance to us, that all the reſt of his *Promiſes* to his Church ſhall be made good in their Seaſon; ſo this dreadful Judgment on the *Jews*, which was alſo long threatened, being at laſt executed, does ſufficiently inform us,

(*a*) Hieronym. in *Joel* i. 4. Helii quoque Adriani contra Judæos expeditionem legimus; qui ita Hieruſalem muroſque ſubvertit, ut *de urbis reliquiis ac favillis* ſui nominis Heliam conderet civitatem. *Compare* Petavii Animadverſiones in Epiphanium de Menſ. & Pond. *Num.* 14. (*b*) *Mat.* xxiv. 2. (*c*) See alſo *Luke* xix. 42, 43, 44. *At this Time St.* Cyril, *Biſhop of* Jeruſalem, *affirmed the Prophecy to be fully accompliſhed, as the Hiſtorian obſerves, who adds,* then or at that Time was the Temple totally demoliſhed, Socrat. Hiſt. Eccleſiaſt. *l.* iii. *c.* 20. (Græc Edit. Colon. *l.* iii. *c.* 17. εἰς τέλεον ἀναλέλυται.) *So that our Saviour's Prophecy,* There ſhall not be one Stone left upon another, *as it relates to the Deſtruction of the Temple by* Titus, *ſeems to be an Hyperbolical Expreſſion, ſignifying an utter Deſtruction of it; as, on the contrary, the Building of it was expreſſed by* a Stone laid upon a Stone, *Hag.* ii. 15. *Nor is it probable that the* Romans *were ſo curious, or ſo much at Leiſure, as to pull down or dig up every Stone thereof. The Term in* Joſephus (Bel. *l.* vii. *c.* 1. Gr.) καταςκάπτειν, *does not import a digging or ploughing up, but* diruere, εἰς ἔδαφος, *a levelling with the Ground,* (Scapula;) *and* Joſephus *farther adds,* οὕτως ἐξωμάλισαν, *they laid it ſo flat,* &c. *The Ploughing was only a Ceremony of the* Romans, *who uſed to draw a Plough over a Place where a City had ſtood which they demoliſhed,* Vid. Grot. in *Mat.* xxiv. 2. *and* Glaſſi Philolog. Sacr. *l.* v. *Tract.* i. *c.* 19. de Hyperbole, *p.* 476. *The rooting up of the Foundations was in* Julian's *Time, and then indeed was the Prophecy literally fulfilled.*

us, that all his ſore *Judgments* mentioned in Scripture for Sin, even the eternal Torments of Hell, ſhall fall on all thoſe who do not, by hearty and timely Repentance and Reformation, prevent the ſame. God is the ſame, as juſt, and as much hating Sin, and as powerful; and if he at laſt ſpared not the Poſterity of thoſe holy Men, *Abraham*, *Iſaac*, and *Jacob*, whom he owned for his peculiar People, for whom he wrought ſo many Miracles in *Egypt*, and divided the Sea for them to paſs over; whom he fed in the Wilderneſs for forty Years together with Food from Heaven; whom he placed in the Land of *Canaan*, and made his Church above all the Nations beſides, to whom he ſent ſo many Prophets, and at laſt his only Son: If, I ſay, God ſpared not ſuch as theſe, but deſtroyed them in ſo terrible a Manner, how ſhall we eſcape, if we go on in the like Method, to provoke ſo good and merciful, but withal ſo juſt and powerful a God?

As this dreadful Calamity befel the *Jews* in their own Country, ſo about forty ſix Years afterwards (in the eighteenth Year of the Emperor *Trajan*) there was a terrible Deſtruction of ſuch of them as were diſperſed up and down the Eaſtern Parts of the World, occaſioned by their Conſpiracies and Rebellion againſt the *Roman* Governors, in the ſeveral Provinces where they lived in great Numbers: For they fell upon and ſlew both *Romans* and *Greeks* in a moſt ſavage and barbarous Manner, eating their very Fleſh, and beſmearing themſelves with their Blood, putting on their Skins, ſawing ſome in two, caſting others to Wild-Beaſts, and forcing many to combat and ſlay each other. This Barbarity was, by the Emperor's Command, ſoon revenged upon the whole Body of the diſperſed *Jews*, wherever they were

were found, with the Slaughter of many hundred Thouſands of them *.

CHAP. XXIII.

The Condition of Jeruſalem *and* Judea *after their Deſtruction, to the preſent Time.*

AS for the City of *Jeruſalem*, that, with the Country round about it, lay for the moſt Part as a Deſart, and a Heap of Rubbiſh (*a*): Yet it ſeems that thoſe ſurviving *Jews*, who ſubmitted to the *Romans*, and had eſcaped the Fury of their own ſeditious ones who remained, were permitted to live in Quiet among the Ruins of *Jeruſalem*, (for there, afterwards, *Adrian* (*b*) found Synagogues, and other ſmall Buildings, and ſome in other Parts of their Country,) till their new Rebellion in his Time, which was thus (*c*) occaſioned: The *Roman* Emperor *Ælius Adrianus*, about ſixty two Years after the Deſtruction of *Jeruſalem* by *Titus*, repaired it, (though with ſome Difference as to the Extent thereof, excluding Mount *Sion*, and including Mount *Calvary* (*d*),) and ſettled a *Roman* Colony

* Dion. apud Xiphilinum in Trajanum, *p.* 255. Euſeb. Hiſt. *l* iv. *c.* 2.

(*a*) Joſephus, *B* vii. *c*, 24. (*b*) Epiphan. de Menſ. & Pond. *Num.* xiv. & Petavii Animadverſiones in eundem locum. (*c*) Dion. Caſſius apud Xiphilinum in Adrianum, *p.* 262. & Euſeb. Hiſt. *lib.* iv. *ch.* 6. Hieron. in *Joel.* i. 4. (*d*) *Golgotha, Locus Calvariæ uſque hodie oſtenditur in Ælia.* Hieronym. de Locis Hebraicis in Golgotha, *Tom.* iii. *p.* 6. *l.* V'd Eraſmi Schol. in Hieronym. Epitaph. Paulæ, *Num.* lxii. *Tom.* 1. *p.* 67. A. Spanhemii Introduct. ad Georg. Sacr. in Deſcript. Hieroſolymæ, *p.* 104.

Colony therein, and built a Temple to the Heathen God *Jupiter Capitolinus*, in the Place where the Temple of God had ſtood, and alſo ordered the City to be called after his own Name, *Ælia Capitolina*. Upon which the *Jews* were extremely offended, ſeeing Foreigners inhabiting their City, and Heathen Rites performed therein; and by Degrees provoked to a general Revolt, being headed by a falſe Meſſiah, (one of the *falſe Chriſts*, and *falſe Prophets*) (*a*) who was called *Barcocab*, which ſignifies the Son of a Star, becauſe he pretended that he was that Star foretold by *Balaam* (*b*), that ſhould come out of *Jacob*. Upon this *Adrian* ſent Forces againſt them, to their great Deſtruction (*c*). The moſt remarkable Thing happened at the Siege of *Bittber*, a very ſtrong Place near *Jeruſalem*, and at that Time the chief fortified Place of the *Jews*; where vaſt Numbers of them were retired, and were there reduced to all the Extremities of Hunger and Thirſt, and at length ſubdued with a moſt terrible Slaughter, their falſe Meſſiah being killed; inſomuch that their own Writers ſay, the Horſes waded in Blood, and many hundred thouſand periſhed by the Sword, Famine, and Fire; and all their ſtrong Fortreſſes, together with the new City of *Jeruſalem*, or *Ælia*, were demoliſhed. And now the whole Land of the *Jews* was laid waſte and deſolate, the Nation was quite at an End, and all that were left were baniſhed out of their Country (*d*), and forbidden to enter into it, or ſo much as to look towards the Place where their Temple had ſtood, (probably, leſt the Sight thereof ſhould animate them to another Rebellion,) only

(*a*) *Matth.* xxiv. 24. (*b*) *Numb.* xxiv. 17. (*c*) Dion. Caſſ. ibid. & Euſeb. ibid. & Not. Valeſii. Lightfoot *on the Fall of* Jeruſalem, *Sect.* 6. (*d*) Euſeb. ibid & legatur Hieronym. in *Zephan.* ii 4.


OLD
JERUSALEM
Pompey's Camp
MOUNT GIHON
the lower Fountain of Gihon
Higher Fountain of Gihon
THE FULLERS FIELD
VILLAGE of MAHHE
The Tombs of BETHACARAM
STREET OF JERUSALEM
Agrippa's Pal
MOUNT
The High Market
Eliasef House
DAVIDS WALL TO WARDS MOUNT SION
Pigeon House
MOUNT ACELDAMA
Water Gate
Fountain of Pool
House Gate
VALLEY OF
Absalons Tomb
The Italian half League


THE WALL OF ELIAS ADRIANUS
HILL GOREB
MOUNT CALVARIE
Region of Death
GOLGOTHA
Christ Sepul.
Valley Gate
THE WALL OF THE ANTONIA CITY OF SALEM
Joseph House
Titus Camp
Ephraims Gate
MOUNT ACRA
THE CITY
Antiochus Fort
OF SALEM OF
Theatre
Hellens Palace
MELCHISEDECH
Lakes of Sauvrat
WALL OF OLD SALEM
Dyke within two Walls
Port Amadai
the Court
Pilats House
SOLOMONS TEMPLE
Fort Antonia
The Wood Market
Fish Market
Sheep Pool
Beast Market
BEZETA
Palace Guard
Fish gate
Herods Tomb
the Heard gate
Towers of Emath
Nefechiah WALL
CEDRON
YHAPHAT
Mount
Sepulcre
B. Virgins
Assyrians Camp

only once a Year, upon that Day on which *Jeruſalem* was taken, they had Liberty (*a*), for a Sum of Money paid to the Soldiers, to enter into that Place where the Temple had ſtood, and bewail the Deſtruction of their City and Temple: Thereby (as one of the Antients remarks) purchaſing (*b*) their own Tears, as before they purchaſed *Chriſt*'s Blood, in hiring *Judas* to betray him.

This Baniſhment of the *Jews* from their own Country, more particularly ſhews the Hand of God in their Deſtruction: For it was contrary to the general Cuſtom of the *Romans* to baniſh the Inhabitants from their own Countries when they had conquered them; but they were wont to ſend Officers to govern, and exact Tributes from them.

Thoſe *Jews* who had eſcaped the general Deſtruction, from this Time became an abandoned and unſettled People, and were ſcattered up and down in ſeveral Parts of the World, without Scepter or Temple, without Altar or Sacrifice (*c*). Yet they ſtill retain the Obſervation of the *Sabbath*, *Circumciſion*, and the *Paſſover*, with ſome other Ceremonies, whereby they are diſtinguiſhed from all others.

It may not be unacceptable to ſome Readers, if we enquire briefly into the State of *Jeruſalem*, and the Country of the *Jews*, in the following Ages. *Adrian* aforementioned, having baniſhed the *Jews*, cauſed *Jeruſalem* (which he called *Ælia*) being repaired, to be inhabited (*d*) wholly by *Romans* and Foreigners: Upon which, the Chriſtian Church there, which had hitherto conſiſted of converted

(*a*) Euſeb. ibid. & legatur Hieronym. in Zephan. i. 14. (*b*) Hieron. ibid. (*c*) Euſeb. ibid. Tertull. Apol. S. 21. Diſperſi, palabundi, &c. (*d*) Euſeb. Hiſt. *l.* iv. *c.* 6. & Dion. Caſſ. ibid.

Jews, and fifteen Succeſſions (*a*) of Biſhops of the ſame People, now ſuffered a Change; all *Jews* (whether converted *Chriſtians* or not) being forbidden to inhabit *Jeruſalem*; ſo that the Chriſtian Church was made up of the *Gentile* Converts, whoſe firſt Biſhop was (*b*) *Mark*. The Emperor alſo employed the ſame Stones that had ſerved for the Temple of God, in erecting *Roman* Theatres, and idolatrous Temples; and, to the greater Affront of the *Jews*, ſet up at one of the Gates of the City (*c*), the Effigies of a Swine in Marble, which Beaſt, of all others, was moſt abhorred by the *Jews*. In this State *Jeruſalem* continued, being ſince *Adrian*'s Time called *Ælia*, (as aboveſaid,) till *Conſtantine*, the firſt Chriſtian Emperor, when it recovered its old Name *Jeruſalem*, both upon the Account of the Honour of that Name, and alſo becauſe of its Prerogative, being the firſt (*d*) Epiſcopal See.

Conſtantine (with his Mother *Helena*) in the Year of *Chriſt* 326, built a ſtately Church (*e*) on Mount *Calvary*, the Place of our Saviour's Crucifixion and Burial, and another at *Bethlehem*, where he was born. But about the Year 362, the Apoſtate Emperor *Julian* deſigned (*f*), by reſtoring the Temple and the *Jewiſh* Worſhip, againſt which *Chriſt* had pronounced ſo flat a Doom, to prove our Saviour a falſe Prophet, and an Impoſtor; and to that Purpoſe had given the *Jews* a Warrant to rebuild the Temple, and afforded them all Manner of Encouragement, and ordered the Expences, which they could

(*a*) Euſeb. Hiſt. *l.* iv. *c.* 5. (*b*) Ibid. *l.* iv. *c.* 6. (*c*) Euſeb. in Chron. (*d*) Valeſii Not. in Euſeb. Hiſt. *l.* iv. *c.* 6. (*e*) Euſeb. in vita Conſtant. *l.* iii. *c.* 29. ad 44. & Soc. Hiſt. *l.* i. *c.* 17. (*f*) Socrat. Hiſt. *l.* iii. *c.* 20. *confirmed by St* Chryſoſtom, (*who was then a Youth, being born* Anno 354. Cave.) Orat. ii. adverſus Judæos, *prope finem.*

could not raiſe, to be defrayed out of his own Exchequer. When all Things were in a readineſs, and the Foundations of the Temple cleared, or laid bare, God was pleaſed himſelf to interpoſe, and by ſudden Storms, and a dreadful Earthquake, to prevent the Building; the Stones of the old Foundation being torn up by the Earthquake and diſperſed *(a)*. When notwithſtanding they ſtill attempted to proceed, Balls of Fire conſumed the Tools and Workmen, and forced the reſt to lay aſide the Deſign. To this Account, we may add the Reflection which *Chryſoſtom* made upon it: "If you go now to *Jeruſalem*, you will ſee the Foundations lying bare "and naked; and if you aſk the Reaſon, you will "meet with no other Account than what I have gi-"ven; and hereof we are all Witneſs, for theſe "Things happened *not long ſince in our own Time*: "And conſider what a firm and unſhaken Triumph "they give to our Cauſe (*b*).

The following Emperors being *Chriſtians*, the Country of the *Jews* (then called *Paleſtine*, or the *Holy Land*) continued thence-forwards in the Chriſtians Hands for the moſt Part, for about two hundred and fifty Years, till firſt the *Perſians*, and afterwards the *Saracens*, and then the *Turks*, became Maſters thereof (*c*). This occaſioned the *Holy War*, (as it was called,) undertaken by the Chriſtian Princes, to regain it out of the Infidels Hands; which was accompliſhed after it had been four hundred Years and upwards in the Power of the Infidels. The *Chriſtians* continued Maſters of it for ſomewhat above fourſcore Years: At the Expiration whereof,

(*a*) *The* Greek *Edition of* Socrates, *l.* iii. *c.* 17. Colon. 1612. διέφρασε τὰς λίθους ἢ διεσπειρε. (*b*) Chryſoſt. ibid. (*c*) Heylin *in* Paleſtine, *near the End thereof.*

whereof, they were driven out by *Saladine*, the Sultan of *Egypt*; whoſe Succeſſors held it above three hundred Years, till the Year 1517, when the *Turkiſh* Emperor overcame both *Egypt* and all the *Holy Land*, and his Succeſſors have continued Maſters thereof ever ſince. But the chief Inhabitants of the Country are the *Arabians*, among whom it is the Policy of the *Turks* always to ſow Diviſions, by ſetting up ſeveral Heads over their Tribes, called *Emirs* (*a*); thereby creating contrary Intereſts and Parties among them, and preventing them from uniting under one Prince. Theſe live for the moſt Part in Tents, and ſtay no longer in a Place, than the Forage holds, preying upon all that come in their Way (*b*).

Concerning the preſent Condition of *Jeruſalem*, (which the *Turks* call *Chutz*, or *Kuds*, from *Alkuds*, which ſignifies the Sanctuary, or Holy City) a modern Traveller (*c*) of good Credit gives the following Account. "Part of Mount *Sion*, on the South, "is without the preſent Walls; and Mount *Calva-*"*ry*, which of old was without the Walls, is now "incloſed within (*d*) them. On this Mount of *Cal-*"*vary* is the Church of *Chriſt*'s Sepulchre, which "at the firſt was built by *Conſtantine*, and the Em-"preſs *Helena*, (as hath been ſaid). In many Parts "the City lies uninhabited, there being only Mo-"naſteries of divers Chriſtian Sects, with their Gar-"dens, which the *Turks* permit for their own Pro-"fit, and the great Tributes which they exact from "them: All the Citizens are either Taylors, Shoe-"makers, Cooks, or Smiths, and, in general, "poor

(*a*) Maundrell's Journey. (*b*) Ibid. (*c*) Moryſon's Itiner. *Pars* I. *l.* iii. *c.* 2. Baudrand. ſub Hieroſolyma. (*d*) *The Alteration in the Extent of the City was made by* Adrian, *as aboveſaid*, ibid.

" poor raſcally People, mingled of the Scum of di-
" vers Nations, partly *Arabians*, and partly *Moors*,
" and the baſeſt Inhabitants of the neighbouring
" Countries: By which Kind of People the adjoin-
" ing Territory is likewiſe inhabited; but chiefly
" by *Arabians*, as (*a*) Mr. *Maundrell* found. The
" (*b*) Houſes in *Jeruſalem* are built of Flint Stone,
" very low, only one Story high; the Top whereof
" is plain and plaiſtered, and hath Battlements al-
" moſt a Yard high. In the Day-time they hide
" themſelves from the Sun under their plaiſtered
" Floor; and after Sun-ſet, walk, eat, and ſleep
" upon it. By reaſon of the many waſte Places
" and Heaps of Flint lying about, and the low
" Building of the Houſes, ſome Streets ſeem ra-
" ther Ruins than Dwelling Houſes, to him that
" looks on them near Hand; but to them who
" behold the City from eminent Places, and eſpe-
" cially from Mount *Olivet*, the Proſpect of the
" City, and of the Churches and Monaſteries,
" (which are built with elevated Globes, or Domes
" covered with Braſs, or ſuch glittering Metal,)
" promiſeth much more Beauty of the City to the
" Beholder's Eyes, than indeed it hath." Like unto this, is the Account given by another modern Traveller (*c*): " The Town of *Jeruſalem*, ſays
" he, is ſtill pretty large, but very ill built. It hath
" within its Walls large Places which lie deſolated,
" and are ſo full of Stones and Rocks, that one
" can hardly walk in them. The Gardens, even
" thoſe that are within the City, are but ill mana-
" ged, ſurrounded with Mud-Walls, not above four
" Foot high: Theſe are waſhed down again with

 " Rain,

(*a*) Maundrell's Journey. (*b*) Moryſon, ibid, (*c*) Rauwolf *in Ray*'s Collection of Travels, *Tom.* i. *p.* 278.

" Rain, in a very little Time, ſo that they want " mending continually.

" The *Jews*, for Trafficking, live (*a*) for the moſt " Part upon the Sea-Coaſts, and few or none of " them come into this City; which would have " no Traffick, if the Chriſtian Monaſteries were " taken away: The Principal of which, is that of " the *Latin Monks*, or *Franciſcans*, who have a " Monaſtery on Mount *Calvary*, near the Temple " of the Sepulchre, and entertain Pilgrims (*b*), " and other Travellers who come there to ſee the " antient Monuments, and Places mentioned in the " Holy Bible: For which the Pilgrims and others, " at their Departure, preſent (*c*) them with rather " more than the Value of their Entertainment: " This brings the *Turks* a large yearly Tribute, " beſides what is paid them by every one that is " admitted into the Church of the Sepulchre, which " none but the *Turkiſh* Officers, who keep the " Keys, can give (*d*) Admittance into. The Place, " where of old the Temple ſtood, is overgrown " with Graſs, and in the Midſt thereof the *Turks* " have a *Moſque*, or *Turkiſh* Church, for the *Ma-* " *hometan* Worſhip: No *Chriſtian* may come " within this *Area*, much leſs into the *Moſque*, on " Peril of Life (*e*), or renouncing the Chriſtian " Religion."

Before we take Leave of this miſerable People the *Jews*, we may farther obſerve four Inſtances of the Divine Providence concerning them; *Firſt*, That foraſmuch as the *Jewiſh Sacrifices* were to be offered at *Jeruſalem*, and no where elſe; (*f*) God having

(*a*) Moryſon, ibid. (*b*) Rauwolf's Travels, *Par.* iii. *ch.* 19. (*c*) Moryſon, ibid. Maundrell, Apr. 5. Rauwolf, *Par.* iii. *ch.* 22. *and* Sandys, *p.* 159, 200. (*d*) Maundrell's Journey. (*e*) Ibid. (*f*) *Deut.* xii. 11, 12, 13, 14.

having removed the *Jews* from *Jeruſalem*, ſo that they could have no Sacrifice for above ſixteen hundred Years paſt, plainly ſheweth unto them, that their legal Sacrifices were fulfilled, after the great propitiatory Sacrifice of *Chriſt* had been once offered at *Jeruſalem* (*a*), and that *there remaineth no more Sacrifice for Sin*, (*b*) and conſequently, that our Lord *Jeſus* is the *Meſſiah*, or *Chriſt*: Concerning whom *Daniel* propheſied, (*c*) that ſoon after the Death of the *Meſſiah*, (after he ſhould be *cut off*,) the City of *Jeruſalem* and the *Sanctuary* ſhould be deſtroyed, and *the Sacrifice ceaſe*. So that the Blindneſs, and Obſtinacy of the *Jews* is the more remarkable, ſince they were never ſo long before without a Temple or Sacrifice. And farther, this Mark given by *Daniel* of the *Meſſiah*, that *the Sacrifice ſhould ceaſe* ſoon after his Death, cannot ſuit with any pretending *Meſſiah* who ſhould now come, ſo many Ages after the Sacrifice has ceaſed. Their Argument, that the *Meſſiah* delays his Coming, becauſe of their Sins, which they do not ſufficiently repent of, and thereby qualify themſelves to receive him, is very trifling; becauſe, if God's Intuition of Sin makes him defer the Coming of the *Meſſiah*, his Foreſight of Sin ſhould have hindered him from ever promiſing the *Meſſiah*, forasmuch as this very Impenitence of the *Jews* was foretold by thoſe Prophets who foretel the Coming of the *Meſſiah*: And *Daniel*, who preciſely fixed the Time of his Coming, at the ſame Time foretold the Deſtruction of *Jeruſalem*; which ſuppoſes their Wickedneſs and Impenitence for which it was deſtroyed, (*d*) and the Promiſe of the *Meſſiah* is *abſolute* and *unalterable*, not *conditional*.

(*a*) Vid. Chryſoſt. adv. Judæos, Orat. 1. *prope finem.* (*b*) *Heb.* x. 26. (*c*) *ch.* xi. 26, 27. (*d*) *Dan.* ix. 26.

One who was very converſant with the *Jews* in *Barbary*, hath given us his Obſervations concerning the preſent Obſtructions of their Converſion (*a*): *viz*, 1*ſt*, "Their own ingrafted Perverſeneſs, and "obſtinate Adherence to the Doctrine of their "Forefathers, deſiring to be in no better State, nor "be accounted wiſer than the *Sabies* or wiſe Men "of their Nation. 2*dly*, Becauſe their Youth are "ſo profoundly inſtructed in the Elements of their "Religion, that it is no eaſy Taſk to efface the "Characters of their firſt Catechiſm, or to pull "down the Fortreſs of Education. 3*dly*, The com-"mon Sort of *Jews* are bound to acquieſce in the "Judgment of their Rabbins (*b*), to whom they "make their laſt Appeal, when preſſed with Ar-"guments too difficult for their own Solution. "4*thly*, The *Chriſtians* uncharitable Diſſentions "and Diviſions, which they ſuppoſe proceed from "a Want of Unity of Truth in the Foundation, "and which they can no way make agreeable to "that mutual Peace and Affection foretold to "flouriſh among the Profeſſors of the true Meſſiah "(*c*). 5*thly*, The ill Lives of *Chriſtians*, parti-"cularly in the Breach of the third Commandment, "by horrid Oaths, the worſhipping of Images in "Popiſh Countries, and the Adoration of the "Hoſt; as if the Meſſiah could be comprehended "under a Wafer. *Laſtly*, An Expectation of be-"ing triumphantly recollected, and victoriouſly to "reign over the *Edomites*, that is, all other Na-"tions, when the Promiſe of the Meſſiah ſhall be performed:

(*a*) *Dean* Addiſon's Preſent State of the Jews, *in the Concluſion. Compare* Hottinger. Theſaurus, *l.* i. *c.* 1. *ſect.* 2. *p.* 9. (*b*) *They have an antient Law of their Rabbins, forbidding Diſputes with Chriſtians.* J. Martyr. Trypho, *p.* 109. (*c*) *Iſai.* xi. 6, 7.

" performed: Which has (as they ſay) ſo long " beyond the appointed Time been protracted, by " reaſon of their own Unworthineſs, as hath been " obſerved before." To which may be added, their inveterate Hatred of all ſuch as become Proſelytes to Chriſtianity, even to a daily ſolemn pronouncing them accurſed, and, where they can (*a*), perſecuting them to Death; and laſtly, a confident Reliance on the Merits of their Forefathers, and the Promiſes made to them. The judicious and learned Mr. *Mede* (*b*) thinks, that under all theſe Prejudices, the Body of their Nation are not likely to be converted, but in a miraculous Manner, as by a Voice from Heaven, as St. *Paul* was, and the Appearance of *Chriſt* to them, according to *Zachariah* (*c*), *They ſhall look upon me whom they have pierced:* And that, as St. *Paul* was at the firſt like them in his Zeal and Hardneſs of Unbelief, ſo his extraordinary Converſion was a Type of the Calling of the *Jews*.

Secondly, The next Inſtance we have of the Divine Providence concerning the *Jews*, is, that although it is now above one Thouſand five Hundred Years ſince they were baniſhed their Country by *Adrian*, and although they have no particular Place of Abode belonging to them as a Nation, but are ſcattered among all the Nations of the World, and have ſuffered ſuch Variety of Changes and Alterations; yet they are not intermixed with others, ſo as to be loſt among them, but remain in ſeveral Bodies, a *diſtinct People*. Their general Profeſſion is Merchandizing, Brokerage, and Uſury. In *Turky* they are employed (*d*) at the Receipt of Cuſtoms; but

(*a*) Hottinger. ibid. *l.* i. *c.* 1. *ſect.* 3. *p.* 13. Buxtorf. Synag. *c.* x. *p.* 209. (*b*) *B.* iv. *Epiſt.* 14, 17. *and B.* v. *ch.* 2. (*c*) xii. 10. (*d*) Sandy's Trav. *p.* 146.

but they are as Slaves and Vagabonds in all Countries, wherever they abide, without the Honour and Liberty of a Nation, and without any Form of being a People, *oppreſſed* and *cruſhed* (*a*) in the ſeveral Countries where they are permitted to live, as the miſerable Objects of the Juſtice and Vengeance of God; but withal, a moſt evident and *ſtanding* Proof of his Providence and Truth, in making good all that he had ſo often threatened in the Holy Scriptures concerning them (*b*), and thence of the Authority of the Holy Scripture itſelf.

Thirdly, The chief Cauſe of their former Captivity and Bondage, aſſigned by the Prophets, was *Idolatry:* But now, ever ſince their Return from the *Babylonian* Captivity, they have been free from that: And therefore the Obſervation of one of the Ancients, made thirteen Hundred Years ſince, is the more conſiderable, after ſo many Ages more paſt, that they are for ſo long Time given up by God, not for their Idolatry, as formerly, but *for Killing of the Meſſiah.* (*c*)

Thus much was threatened them even by *Moſes*, (*d*) that *every Soul that ſhould not hear that Prophet, ſhould be deſtroyed*, as St. *Peter* explains that Paſſage. (*e*)

Fourthly, It hath been obſerved, that ſince our Saviour's Death, all the Plagues which were in part fulfilled before, have been more than ſeven Times multiplied upon them; and that their continual bad Uſage preſcribes the Lawfulneſs of their Abuſe in all Nations. On this Occaſion, the Reader may peruſe all thoſe particular Threatenings (*f*). But

(*a*) As *Deut.* xxviii. 33. (*b*) As *Deut.* iv. 27. *and* xxviii. 25, 37. *Jer.* xxx 11. *Ezek.* vi. 8. *and* xi 16. *Amos* ix. 8, 9. (*c*) Hyeronym. in Hoſea iii. *ult.* (*d*) *Deut.* xviii. 19. (*e*) *Acts* iii. 23. (*f*) *Deut.* xxviii. 15, *to the End.*

But after all the Inſtances of God's Judgments on the *Jews*, we are not to forget, that, as they were the firſt Nation which were owned by God for his peculiar People, and therefore ſtyled his *Firſt-born* (*a*), ſo all Nations of the World have ever ſince received the Word of God, and the true Religion from them. *To them pertaineth the Adoption, and the Glory, and the Covenant, and the giving of the Law, and the Service of God, and the Promiſes* (*b*). Our Lord *Jeſus Chriſt*, after the Fleſh, deſcended from them; he exerciſed his Miniſtry only among them (*c*), and ſent his Apoſtles to preach the Goſpel *firſt* to them, *the loſt Sheep of the Houſe of* Iſrael (*d*). And accordingly, after *Chriſt*'s Aſcenſion, *the Word was firſt ſpoken to them* (*e*). And ſo the firſt Chriſtian Church conſiſted of *Jewiſh* Converts (*f*), and all other particular Churches are derived from that Church, and thoſe who were the Members thereof. And however as yet they lie under the Divine Diſpleaſure, yet they ſhall be in God's due Time converted; for that *Blindneſs in part* only *is happened to* Iſrael, *until the Fulneſs of the* Gentiles *be come in, and ſo all* Iſrael *ſhall be ſaved* (*g*); which Words are underſtood to be an Interpretation of that ancient Prophecy of *Moſes*, (*h*) *When they be in the Land of their Enemies I will not caſt them away, neither will I abhor them to deſtroy them utterly; but I will remember the Covenant of their Anceſtors.*

Let all devout *Chriſtians* take Compaſſion on them, as *Chriſt* did, who was *grieved for the Hardneſs of their Hearts* (*i*). And the Apoſtle, though ſorely

(*a*) *Exod.* iv. 22. (*b*) *Rom.* ix. 4. (*c*) *Matt.* xv. 24. (*d*) *Matt.* x 5, 6. (*e*) *Acts* xiii. 6. (*f*) *Acts* ii. (*g*) *Rom.* xi. 25, 26. (*h*) *Levit.* xxvi. 44, 45. (*i*) *Mark.* iii. 5.

ſorely perſecuted by them, had *great Heavineſs and continual Sorrow in his Heart*, upon their Account (*a*). And let us implore the Mercy of God for them, in the Words of this excellent Prayer of our Church; "Take from them, O Lord, all Ignorance, Hardneſs of Heart, and Contempt of thy Word, and ſo fetch them Home, bleſſed Lord, to thy Flock, that they may be ſaved among the Remnant of the true *Iſraelites*, and be made one Fold under one Shepherd, *Jeſus Chriſt* our *Lord*, *Amen*."

(*a*) *Rom.* ix. 2.

7 DEC 65

THE

THE INDEX.

A

ABEL, his Faith made his Offering acceptable, 151
Abimelech, what is to be learnt from his Story, 299
Abram, why changed to *Abraham*, 164
Abraham, the Nature of the Covenant with him explained, 163
His Trials and Afflictions, 167
Saying *Sarah* was his Sister no Lie, *Ibid.*
His submitting to offer *Isaac*, a Type of the Love of God to Men, *Ibid.*
How all the Earth blessed in his Seed, 163
Abraman, the *Persian* and *Indian* Devil, 120
Absalom, Remark on him and his History, 301
Achitophel, Reflections on his History, *Ibid.*
Action done, for Action to be done, 91
Adam, Revelation to him, 109
Meaning of his Name, 133, 138
Adrian, how he governed the *Jews*, 399
Adultery, figuratively used, 80
Age of Men before the Flood, *Ibid.*
Ages of Mankind how different, 104
Agrippa, King, the last who bore that Title, 381
Agur, Words of, 351
Ahasuerus, supposed to be *Artaxerxes Longimanus*, 298
Ahaz, King of *Judah* in Distress, 274
Ahaziah, his History ought to forwarn us from going to Conjurors, 302
Alexander the Great, 4
Daniel's Prophecy of him, 339
his Treatment of the *Jews*, 356
his Interview with the High Priest, 357

his

his Death, *Ibid.*
Diviſion of his Empire, *Ibid.*
Altar, Brazen, its Dimenſions and Uſe, 211
Americans Notions of their Idol, 121
their Cuſtoms prove a Deſcent from *Adam*, 156
Ammonites Territory, 5
Amorites Territory and Deſcent, 8
Amos the Prophet, the Scope of his Book, 332
Angels, no Mention of them in *Moſes*'s Hiſtory of the Creation, 128
Antiochus Epiphanes oppreſſes the *Jews*, 297
Antiochus the Great, his Hiſtory, 360
Antony overcome by *Cæſar*, 6
Apis or *Oſiris* worſhipped under the Form of a Bull, 190
Apocrypha, what and whence named, 74
Apoſtles worthy of Credit, and why, 33
inſtitute the Chriſtian Sabbath, 199
Arabians, their Conformity in Phraſes with thoſe uſed in Scripture, 319
Arbaces, Governor of *Media*, 2
rebels againſt *Sardanapalus*, *Ibid.*
Archelaus depoſed and baniſhed, 375
Ariſtobulus, the firſt King of the *Jews* after the Captivity, 364
Ark of *Noah*, Reflections on it, 155
Ark, where placed in the Temple, 208
Arm, *Hebrew* Uſe of this Word, 88
Aſhtaroth, *i. e.* Queen of Heaven, the Moon, 119
Aſia, how peopled, 159
Aſmoneans, the Origin of that Family, how long the ſupreme Power continued in it, 363
their utter Extinction, *Ibid.*
Aſphaltites, or Lake of *Sodom*, 171
Aſſyrian Empire, 2
when founded, *Ibid.*
firſt overthrown, 3
finally by *Cyrus*, *Ibid.*
Aſſyrians did not diſturb the *Iſraelites* till they became Idolators, 274
Attonement, what meant thereby, 203
Auguſtus, receives that Title, 6

B

BAAL, how worſhipped, 121
a falſe God, 271
Babel, the diſperſing Mankind thence, 158

Babylon taken by *Cyrus*, 4
Babylonian Captivity, 11
Balaam, Remarks upon his Hiſtory, 244
why God's Anger kindled againſt him, 245
Balak King of *Moab*, *Ibid.*
Barcocab, who he was, 400
Bath Col, the only kind of Revelation under the Second Temple, 293
Beaſts clean, an Account of them, 154
Beleſis Governor of *Babylon*, 2
Beleſis rebels againſt *Sardanapalus*, 3
Belſhazzar loſes *Babylon*, 289
Reflections on his Story, 291
Belus or *Nimrod*, 2
Benjamin the *Jew*, his Account of the Ten Tribes, 269,277
Bethany, where ſituated, 20
Bethel, Golden Calf there carried away by *Shalmaneſer*, 270
Bethphage, its Situation, 20
Bethſaida in *Galilee*, 12
Bible, why ſo called, 69
Bleſſings, ſupernatural Effects followed on the Patriarchs, 108
The Cuſtom of Parents and Prieſts recommended therefrom, *Ibid.*
Boaz, his Hiſtory explained, 262
Breathing, how underſtood of God's breathing in Man a Living Soul, 133

C

CADESH-BARNEA, where ſituated, 243
Cæſar Julius perpetual Dictator, 5
the Title of the Emperors in Scripture, 6
Cæſarea the Capital of *Galilee*, 11
Reſidence of the *Roman* Governors, 381
Cain, the Nature of his Offence, 151
Moſes's Account of him explained. 152
Cakes, by whom offer'd, 206
Calvary or *Golgotha* its Situation, 20
Calf Molten, why in that Form, 190
Cambyſes, Father of *Cyrus*, 4
Canaan, Land of, 8
its Deſcription, Nations, *Ibid.*
properly ſo called, 9
how divided, 251
Canon of the Scripture, 69
Canticles, their Deſign explained, 353

INDEX.

Captivity, to the Return from thence, the Sixth Period in *Jewiſh* Hiſtory, 102
from that Return to Chriſt the Seventh Period, *Ibid.*
Heads thereof, 288
the Number of thoſe who returned from thence, 294
Caves and Dens, what they were, 15
Cedron Brook, its Situation, 20
Cenſors of *Corah*'s Company why hallowed, 244
Ceremonial Law, what, 203
Ceremonies of the *Jews* not derived from the *Egyptians*, 227
Chaldean, *Vide Aſſyrian* Empire.
Chaldeans and *Babylonians* all one People, 283
Cham and his Poſterity, 158
their Settlement, 160
Chapters, when firſt uſed, 76
Cherubims, thoſe by the Ark deſcribed, 209
Children, why ſo much deſired by the *Jewiſh* Women, 150
how this Word uſed in Scripture, 86
CHRIST, *Joſephus*'s Account of him, 39
his Coming endeth the Seventh Period of the *Jewiſh* Hiſtory, 102
the Meaning of his Office, 149
Scriptures relating to him, 247
Prophecies relating to him. *Ibid.*
Jeremiah's Prophecy of him, 335
Prophecy of *Jeruſalem* exactly fulfilled, 383
what is meant by his Coming and the Coming of the Lord, 377
Chriſtianity, various Proofs of its Truth, 35
various Objections anſwered, *Ibid.*
Chriſtians, *Joſephus*'s Hiſtory of them, 39
Tacitus his Account, 41
Pliny his Letter about them, *Ibid.*
Suetonius his Hiſtory, *Ibid.*
Immoral Lives no Objection to the Truth of Chriſtianity, 63
Chronicles Book of, how to be read, 270
Circumciſion, the Nature of it, 164
the Reaſons for it, 166
it was to ceaſe at the Coming of Meſſiah, *Ibid.*
how introduced into *Egypt*, 227
omitted in the Wilderneſs, 253
Cloaths miraculouſly preſerved in the Wilderneſs, 187
Commandments, how given, 189
Difference in Idolatry forbid by the 1ſt and 2d, 193

agreeable

agreeable to Natural Religion, and yet neceſſary, 192
Conſtantine builds a magnificent Church on Mount *Calvary*, 402
Corah, an Account of his Inſurrection, 243
Covenants made by Eating together, 140
Court of the Prieſts, where, 211
of the People, *Ibid.*
Craſſus plunders the Temple, 370
Creation, from thence to the Flood the firſt Period, 98
Moſes's Hiſtory of it, 134
the great Wiſdom of God in it, 136
why twice mentioned in *Geneſis*, 133
Creatures, God's abſolute Right over us as ſuch, 196
Cultivation of Hills in *Galilee*, 16
Curſe on the Serpent explained, 146
Cuſpius Fadus, Governor of *Judæa*, 381
Cutheans, who they were, 227
Cyrus erects the *Perſian* Empire, 4
his Birth and particular Hiſtory, 288
takes *Babylon*, 289
his lofty Stile, 290
Joſephus his Account of him, *Ibid.*
reſtores the *Jews*, 280

D

DAN and *Bethel*, Golden Calves ſet up there, 270
Daniel Book of, why not read by the *Jews* in their Synagogues, 72
Remarks on his Hiſtory, 338
Darius the *Mede*, who he was, 289
Daughters, or Virgins, how theſe Words are uſed in *Hebrew*, 86
David Line of, Remarks on it, 262
a View of his Life and Reign, 265
his Adultery with *Uriah*'s Wife, 266
Dead Sea, 14
Degree Superlative, how expreſs'd in *Hebrew*, 82
Dens, *vide* Caves.
Deſart, its Meaning in Scripture, 111
Deuternomy, its Title and the Scope of the Book explained, 103
Diet of the Eaſtern People, 17
Diſperſing Men after the Flood, how, 158
Diſtinctions given to Mankind by God, 109
Diviſions of the Scripture, 69
by the *Jews*, 71
by *Joſephus*, 72
by the Moderns, 74

INDEX.

Captivity, to the Return from thence, the Sixth Period in *Jewiſh* Hiſtory, 102
from that Return to Chriſt the Seventh Period, *Ibid.*
Heads thereof, 288
the Number of thoſe who returned from thence, 294
Caves and Dens, what they were, 15
Cedron Brook, its Situation, 20
Cenſors of *Corah*'s Company why hallowed, 244
Ceremonial Law, what, 203
Ceremonies of the *Jews* not derived from the *Egyptians*, 227
Chaldean, *Vide Aſſyrian* Empire.
Chaldeans and *Babylonians* all one People, 283
Cham and his Poſterity, 158
their Settlement, 160
Chapters, when firſt uſed, 76
Cherubims, thoſe by the Ark deſcribed, 209
Children, why ſo much deſired by the *Jewiſh* Women, 150
how this Word uſed in Scripture, 86
CHRIST, *Joſephus*'s Account of him, 39
his Coming endeth the Seventh Period of the *Jewiſh* Hiſtory, 102
the Meaning of his Office, 149
Scriptures relating to him, 247
Prophecies relating to him. *Ibid.*
Jeremiah's Prophecy of him, 335
Prophecy of *Jeruſalem* exactly fulfilled, 383
what is meant by his Coming and the Coming of the Lord, 377
Chriſtianity, various Proofs of its Truth, 35
various Objections anſwered, *Ibid.*
Chriſtians, *Joſephus*'s Hiſtory of them, 39
Tacitus his Account, 41
Pliny his Letter about them, *Ibid.*
Suetonius his Hiſtory, *Ibid.*
Immoral Lives no Objection to the Truth of Chriſtianity, 63
Chronicles Book of, how to be read, 270
Circumciſion, the Nature of it, 164
the Reaſons for it, 166
it was to ceaſe at the Coming of Meſſiah, *Ibid.*
how introduced into *Egypt*, 227
omitted in the Wilderneſs, 253
Cloaths miraculouſly preſerved in the Wilderneſs, 187
Commandments, how given, 189
Difference in Idolatry forbid by the 1ſt and 2d, 193

agreeable

agreeable to Natural Religion, and yet neceſſary, 192
Conſtantine builds a magnificent Church on Mount *Calvary*, 402
Corah, an Account of his Inſurrection, 243
Covenants made by Eating together, 140
Court of the Prieſts, where, 211
of the People, *Ibid.*
Craſſus plunders the Temple, 370
Creation, from thence to the Flood the firſt Period, 98
Moſes's Hiſtory of it, 134
the great Wiſdom of God in it, 136
why twice mentioned in *Geneſis*, 133
Creatures, God's abſolute Right over us as ſuch, 196
Cultivation of Hills in *Galilee*, 16
Curſe on the Serpent explained, 146
Cuſpius Fadus, Governor of *Judæa*, 381
Cutheans, who they were, 227
Cyrus erects the *Perſian* Empire, 4
his Birth and particular Hiſtory, 288
takes *Babylon*, 289
his lofty Stile, 290
Joſephus his Account of him, *Ibid.*
reſtores the *Jews*, 280

D

DAN and *Bethel*, Golden Calves ſet up there, 270
Daniel Book of, why not read by the *Jews* in their Synagogues, 72
Remarks on his Hiſtory, 338
Darius the *Mede*, who he was, 289
Daughters, or Virgins, how theſe Words are uſed in *Hebrew*, 86
David Line of, Remarks on it, 262
a View of his Life and Reign, 265
his Adultery with *Uriah*'s Wife, 266
Dead Sea, 14
Degree Superlative, how expreſs'd in *Hebrew*, 82
Dens, *vide* Caves.
Deſart, its Meaning in Scripture, 111
Deuternomy, its Title and the Scope of the Book explained, 103
Diet of the Eaſtern People, 17
Diſperſing Men after the Flood, how, 158
Diſtinctions given to Mankind by God, 109
Diviſions of the Scripture, 69
by the *Jews*, 71
by *Joſephus*, 72
by the Moderns, 74

into *Paraſcha* and *Sedarim*, 76
by Titles with this Mark ¶, *Ibid.*
into Chapter, and Verſes. *Ibid.*
Divorces, Reaſons againſt them, 124
Dominion over Animals given to Men by the Almighty, and why, 136
Dreams prophetical, 307

E

ECCLESIASTES, an Account of that Book, 351
defended from the Charge of Impiety, 352
Eden, Remarks upon it, 139
Edomites or *Idumæans*, 9
conquered by *David*, 268
loſt under *Ahaz*, *Ibid.*
Egypt, from the Death of *Joſeph* to the *Iſraelites* going thence, the third Period, 99
Egyptian Magicians, their Wonders refuted, 49
Niches in Pyramids no bigger than our Coffins, 106
uſe the *Iſraelites* cruelly, 178
Elders Seventy, their Offices, 255
of the City, what they were, *Ibid.*
Elements, their Harmony, 132
Elijah, his Complaint, 269
Elohim, a Name of God, 116
Eloth, a Sea-Port, where ſituated, 267
Elſhaddai, *i. e.* Almighty, a Name of God, 116
Eſarhaddon, 3
re-unites *Babylon* to *Aſſyria*, *Ibid.*
Eſiongeber, where ſituated, 267
Eſther, Hiſtory of her, 297
Euphrates, River of, 281
Europe, how peopled, 159
Eve, Remarks on her Creation, 134
the Meaning of her Name, 138
Exodus, the Meaning of that Title and the Subject of the Book explained, 103
Expiation Feaſt of, and how kept, 203
Expreſſions figurative, 79
abſolute and negative, 90
how uſed, *Ibid.*
Eye uſed to expreſs the Mind or Judgment in *Hebrew*, 88
Ezarhaddon carries away the Remainder of the *Iſraelites*, 276
Ezekiel his Prophecy, 341
Ezra and his Canon, 296

Book of 295
rebuilds *Jeruſalem*, *Ibid.*

F

FACE, what meant thereby in Scripture, 87
Fall of our firſt Parents explained, 140
Families what at the diſperſing from *Babel* 159
Family, why God choſe that of *Shem*, 160
Famine, the dreadful one ſuffered in *Jeruſalem* before it was taken, 390
Fathers viſiting their Sins on their Children explained, 195
Feaſts, Idols, what intended thereby, 122
Solemn, what they were, 202
of Tabernacles, 203
of Expiation, 204
of Trumpets, 203
Felix Governor of *Judæa*, 381
Feſtus the *Roman* Gevernor, *Ibid.*
Figures, *vide Types*,
Fire and Smoak, how uſed in Scripture, 94
Firſt-born ſanctified and how redeemed, 182
Firſt Day of the Week why obſerved inſtead of the Seventh, 199
Firſt-Fruits, what, 207
Flood, in what Manner Men lived before it, 104
in what Manner we are to believe concerning it, 153
Flora the *Roman* Governor, 381
Food before the Flood what, 106
Frugality of the Patriarchs, 107
Future State taught in the Old Teſtament, 239
why but obſcurely, 240

G

GALILEANS the Remainder of the Ten Tribes, 278
Galilee, Upper and Lower, 13
Broad Speech of its People, 14
Fruitfulneſs of old, 15
Modern State, *Ibid.*
Ganuzim, *Jewiſh* Name for *Apochrypha*, 74
Gate Proſelites of, where they worſhipped, 215
Geneſis, its Meaning and Contents, 103
why it begins with the Creation, 128
Gentiles Court of, where it ſtood, 214
Gerezim, the Temple there how built, 355
Temple deſtroy'd by *Hercules*, 356
dedicated to *Jupiter*, 362
Gethſemane, its Situation, 20

Giants mentioned in Scripture, 104
Gilgal, *Iſraelites* encamp there, 253
GOD revealed under two Notions in the Old Teſtament, 116
his Names in *Hebrew*, *Ibid.*
Gods *Egyptian*, 190
Gold plenty in *Judæa*, 267
Golgotha or *Calvary*, 20
Goſhen, the Settlement there, 180
Goſpel, how preached through the whole Earth, 7
Government originally a Divine Ordinance and Patriarchal, 108
Grecian or third Empire founded, 4
totally extinguiſhed by *Auguſtus*, 4
Grief, how expreſſed in the Eaſt, 95
Groves of Idols, whence derived, 122

H

HABAKKUK, the Intent of his Prophecy, 336
Haggai the Prophet, 292
his Prophecy explained, 342
Hagiographa Part of the Scriptures, 71
Hagiographa, what, and why ſo called, 72
a farther Account thereof, 345
Ham, vide *Cham*.
Haman, his Accuſation of the *Jews*, 226
Hardening *Pharoah*'s Heart, how underſtood, 183
Hat, the Eaſtern Nations never uncover out of Reſpect, 96
Head of the Serpent, the bruiſing it explained, 147
Head, what is meant by it in Scripture, 87
Hebraiſms in Scripture, 81
Hebrew, the Idioms of that Tongue, 79
Helena, her Piety, 402
Hereſies no juſt Objection to the Truth of Chriſtianity, 62
on the contrary prove it, *Ibid.*
Herod the Great, his Riſe, 371
takes the City of *Jeruſalem*, *Ibid.*
deſtroys the whole *Aſmonean* Family, 372
his Character, *Ibid.*
rebuilds the Temple, 373
it is ſtill called the Second Temple, *Ibid.*
his miſerable Death, 375
the Diviſion of his Dominions, *Ibid.*
Herod Antipas, his Hiſtory, 372
deprived of his Government and baniſhed, 379

Herod Agrippa, his Hiſtory, *Ibid.*
miſerable Death, 381
High Prieſt, the Authority of thoſe in that Office until the Time of the *Maccabees*, 361
Hilkiah finds the original Book of the Law, 274
Hiram King of *Tyre*, a Friend to *Iſrael*, how, 267
Holy of Holies, how entered and by whom, 203
where and what, 208
Horel Mount of, 189
Horns, metaphorical Senſe of them in *Hebrew*, 90
Hoſea, Remarks on his Prophecy, 323
Hugo Cardinal divided the Scriptures into Chapters, 76
Human Sacrifices, how they came to be offered, 121
Hyrcanus the Second, his Hiſtory, 366
ſent Priſoner into *Parthia*, 369

I.

JACOB his Hiſtory, 373
his Artifice in obtaining ſpotted Cattle, *Ibid.*
Japhet and his Poſterity, their Settlement, 159
Idolatry, none before the Flood, 115
its Progreſs after it, 116
fatal to the *Iſraelites*, 189
Idolatry forbidden by the Firſt and Second Commandment, 193
Idumæa, 13
Idumæans or *Edomites*, 9
Jebuſites their Territory, *Ibid.*
Jehovah its proper Signification, 116
Jeremiah his Prophecy, 333
Jericho taken, 252
Jeroboam, his Kingdom, 10
the Golden Calf ſet up by him, 190
his Hiſtory, 268
Jerome St. his Account of the Ten Tribes, 277
Jeruſalem, its Changes, 18
its Names and whence, 19
when deſtroyed, *Ibid.*
how often required to go up to it, 201
taken by *Nebuchadnezzar*, 284
recovers that Name, 402
its ſeveral Maſters ſince the Days of *Conſtantine*, 403
preſent Condition, 404
Proofs of Chriſt taken from the preſent State thereof, 407
its Deſtruction deſcribed, 391
rebuilt by *Ælius Adrian* and called *Ælia*, 399

Jews, whence ſo called, 277
their Territory, 8
Temper and Manners, 18
Periods in their Hiſtory, 97
Government after the Captivity, 295
their Sabbath a Covenant with God, 198
their Ceremonies accounted for, 222
carried into Captivity, 284
return from their Captivity, 288
their Language and the Changes therein, 294
their Reſtoration expected, and why, 319
their Diſperſion, 398
their Miſeries, 361
the whole Nation revolt, 389
miſerably maſſacred under the Reign of *Adrian*, 400
Image of God, how Man is made therein, 135
Images, their Origin, 118
of the true God unlawful, 119
not the final Objects of thoſe who worſhipped them, 325
Imprecations, how to be underſtood, 327
where they occur in the Prophets, *Ibid.*
in the Pſalms accounted for, 348
Incenſe Altar, its Uſe, 206
Inclinations natural, no Objection to Chriſtianity, 62
Inſpiration, ſuggeſtive and directive, 24
its Modes, *&c.* 25
what, properly ſo called, 305
Job, the Hiſtory of him, 345
his Hiſtory no Parable, *Ibid.*
Remarks on his Hiſtory, 346
Joel, the Intent of his Prophecy, 331
Jonah his Hiſtory, 344
Jordan River, its Courſe, 13
Joſeph his Hiſtory, 178
Joſephus proves Chriſtianity, how, 39
Account of Chriſt examined, *Ibid.*
his Diviſion of the Scriptures, 72
Reaſons for the Patriarchs Ages, 104
his Notions about the Ten Tribes, 276
Joſhua, from his Death to that of *Solomon*, the fourth Period, 100
Book of, Remarks on it, 250
how a Type of Chriſt, 252
Joſiah rejoices at finding the Law, 274

King

King of *Juda*, killed, 281
Iſaac his Hiſtory, 172
Iſaiah, the Intent of his Prophecies explained, 329
the Tradition concerning his Death, 338
Iſles, what comprehended under this Term, in the *Jewiſh* Tongue, *Ibid.*
Iſrael Kingdom of, 10
Kings thereof made by Violence, 272
Iſraelites, whence ſo called, 177
go down into *Ægypt*, 179
Iſraelites ill treated there, and why, 180
delivered by the Hand of *Moſes*, 188
ſpoiling the *Egyptians* explained, 184
their Journey allegorical alſo, 185, &c.
Ituræa or *Irachonites*, 12
Juda, ſix good Kings thereof, 272
Kingdom of, 10
when founded, 271
Judæa, its Names, Diviſions, and ſeveral Changes, 11
Judas Maccabeus his Hiſtory, 10
Judges, how they governed, 259
Remarks on that Book, *Ibid.*
Judgments, judicial Laws, ſo termed by the *Rabbies*, 191
how denounced by the Prophets, 319
Julian the Apoſtate, his Attempt to build the Temple of *Jeruſalem*, 402
miraculouſly prevented, *Ibid.*
Juſtice, how adminiſtered among the *Jews*, 257
Courts of, held at the Gate, *Ibid.*
of God obſervable in the *Jewiſh* Hiſtory, 271

K

KINGS, where the Hiſtory of them begins in Scripture, 263
Know, this Verb how uſed, 94

L

LABAN's Images, 122
Lamentations of *Jeremiah*, the Scope of them, 333
Law, what ſo called by the *Jews*, 71
given by God on *Sinai*, 189
how explained by *Ezra*, 296
Laws ceremonial, their Nature explained, 197
farther Remarks on them, 220
Judicial compared to the Statute Laws in *England*, 234
whether binding only on the *Jews*, *Ibid.*
Lemuel King, probably *Solomon* himſelf, 35

Letter, *Jeremiah*'s to those in Captivity, 335
Levites, their Office in the Temple, 212
their Office in general, 218
Leviticus, the Meaning of that Title, and the Drift of the Book, 103
Life Eternal, no where promised under the Law, 237
Determination thereof not fixed, 347
Lives long, of the Patriarchs, Reasons of it, 104
Loins, the Meaning of this Expression in *Hebrew*, 95
Lot, his History, 169
his Daughter acted not from Lust, 171

M

MAHOMET, his Imposture exposed, 54
Major Prophets, why placed together, 328
Malachi the Prophet, 292
his Prophecy explained, 343
Man, how this Word used in *Hebrew*, 84
Remark on the *Mosaick* Account of his Creation, 136
Old and New, what meant thereby, 145
Son of, why *Ezekiel* often so called, 341
Manasseth, his prodigious Wickedness, 272
Manna, its History, 188
when it ceased, 243
Marriages, whether the *Levitical* Laws, concerning them, bind *Christians*, 246
Massada, the terrible Slaughter of the *Jews* there, 396
Materialion exploded, 131
Matthias, why sirnamed *Maccabeus*, 362
Maundrell Mr. his Account of *Jerusalem*, 405
Medals, an Account of those struck by *Vespasian* for the taking of *Jerusalem*, 393
Melchisedeck, a Conjecture about him, 111
Mercy Seat, what, 222
Messiah, what its Meaning in *Hebrew*, 148
when promised, 149
farther Promises of him explained, 153
Metaphors used in Scripture in denouncing Judgments, 319
Micah the Prophet, the Scope of his Work, 333
Midianites Descent and Territory, 9
Minstrel, how used by the Prophets, 322
Miracles, their Force and Nature, 47
of Christ not denied by the *Jews*, 51
why not now to be expected, 54
pretended Miracles weaken not the true, 57

Mizraim, an Account of him, 158
Moabites, 9
Moloch the *Ammonites* Deity or Idol of the Sun how worſhipped, 119
Money-Changers, where they ſat, 215
Moon worſhipped by the Name of *Aſhtaroth*, 119
New, how obſerved, 201
Moral Law given from *Sinai*, what, 191
Morality of the Old Teſtament, 234
Mordecai, his Hiſtory, 298
Moriah Mount, its Situation, 19
the Temple built thereon, 266
why choſen for that Purpoſe, *Ibid.*
Moſes's Birth and Preſervation, 181
his original Books found, 274
ſuperior to the *Egyptian* Magicians and the Prophets, 184
Meaning of that Expreſſion, *Ibid.*
and *Aaron*, their Deaths, 246
his Prophecy of Chriſt, 247
Muſick, how uſed by the Prophets, 321
Myſteries no Objection to the Truth of Chriſtianity, 59. *&c.*
Myſtical Methods of Speech common among the *Jews*, 314

N

NABOPOLAZAR, King of *Babylon*, 281
Nahum, an Account of his Prophecy, 344
Name put for Perſon, 91
Names various, made Uſe of by the Prophets for the *Jewiſh* Nation, 326
how to be underſtood, *Ibid.*
Nathan Rabbi divided the Book of Scripture into Verſes, 76
Nations what, at the diſperſing of *Babel*, 159
Nature Law of, the ſame with Moral, 192
Nazareth in *Galilee*, 12
Nazarite, the Meaning thereof, 260
Nebonaſſar, vide *Beleſis*.
Nebuchadnezzar carried away the two Tribes, 284
marches againſt *Egypt*, 281
Negroes deſcended from *Noah* proved, 157
New Teſtament and its Canon, 34
Nimrod or *Belus*, 2
Ninus, *Ibid.*
Nineveh made the Seat of Empire, 3
Noah, from him to *Iſrael*'s going into *Egypt*, the ſecond Period, 93
his ſeven Precepts, 109

his Poſterity, 156
Numbers, the Nature and Scope of that Book, 103

O

OBADIAH, the Intent of his Prophecy explained, 342
Obed, his Hiſtory, 262
Octavius, called afterwards *Auguſtus*, 6
Offering, Burnt, how offered, 202
Biſhop *Wilkins*'s Account of them, 111
feaſted on, and why, 202
Olives, or *Olivet*, Mount of, 19
Omri King makes *Samaria* his Capital, 269
Ophir, Trade carried on thither by *Solomon*, 267
Original Sin explained, 142
Oſiris, an *Egyptian* God, an Account of him, 190

P

PADAN-ARAM, where ſituated, 177
Paleſtine, why ſo called, 8
Parents Firſt, their Condition, 97
Parents put for Poſterity, 90
puniſhed by the Temporal Afflictions of their Children, 194
Pareſcha, a *Jewiſh* Diviſion of Scripture, 76
Paſſover, whence derived, and how kept, 202
Patriarchs, their Manner of Living, 106
their Frugality; 107
Paul St. his Converſion proves Chriſtianity, 38
he condemns keeping the *Jewiſh* Sabbath, 200
Peace, the Strength of this Expreſſion in the *Hebrew*, 83
Offering, what, and how offered, 207
Pentateuch, what, and whence called, 103
Penteceſt, how kept, 203
Perœa, or Country beyond *Jordan*, 12
Periods Seven, in *Jewiſh* Hiſtory, 97
Perſecution no Objection to Chriſtianity, 99
Perſian King, his Stile, 7
Perſian, or *Second* Empire, 4
founded by *Cyrus*, *Ibid.*
deſtroyed by *Alexander*, *Ibid.*
Pharaoh-Necho, King of *Egypt*, 280
Pharaoh, the Name of the Kings of *Egypt*, 178
hardening his Heart explained, 183
Pharſalia, the Battle of, 5
Phœnicia or *Canaan* proper, 8
Philiſtines Deſcent and Territory, *Ibid.*

Sampſon's laſt Slaughter of them, how far proceeding from the Holy Spirit, 260
Pidgeons, by whom offered, 266
Pillar which led the *Iſraelites*, 187
Pocock Dr. his Account of the *Moſaick* Law, 287
Poetical Books of Scripture, 74
Polygamy againſt the Law of Nature, 123
Pompey the Great, his Hiſtory, 123
enters into the Holy of Holies, 365
Pontius Pilate, Governor of *Judæa*, 378
deprived of his Government, 379
Popular or Vulgar Expreſſions in the Scriptures, and why, 58
Precepts, ſo the *Rabbies* term the moral Law, 191
Prieſts, who officiated in that Capacity, 111
in the firſt Ages of the World, 112
how they offered for the People in the Temple, 213
Jewiſh, how appointed, 220
High, their Veſtments, *Ibid.*
how they propheſied, 221
Primitive Chriſtians allowed the Scriptures to be read by all, 64
Procurators, the Nature of that Office, 377
Promiſe of Chriſt to *Adam*, 143
to *Abraham*, 163
to *Jacob*, 174
temporal, not reſtrained to the *Jews*, 350
Prophecy, Remarks thereon, 305
the *Jews* Miſtake concerning it, 318
Prophecies, their Force and Nature, 45
myſtical Meaning of them, 312
Prophets, a Diviſion of the Scriptures, 71
wherefore ſent, 305
how to be diſtinguiſhed, 306
Relations to them, 307
of two Sorts, 308
Schools of, *Ibid.*
Sons of, *Ibid.*
extraordinary, *Ibid.*
Times when they propheſied, 329
Proſeuchæ, what they were, 214
Proſelites to the *Jewiſh* Faith, 287
Providence, ſignal Inſtances of it, 315
Pſalms, an exact Account of the Book ſo called, 348
to be found in other Places thoughout the Scriptures, 349
how uſed by the Primitive Chriſtians, 350
temporal Promiſes in them, how to be underſtood, *Ibid.*

Imprecation in them accounted for, 351
Ptolomy Sagus or *Soter*, who he was, 358
Ptolomy Philadelphus his famous Library, *Ibid.*
Pul, Father of *Sardanapalus*, 3
Puniſhment of Idolatry explained, 194
capital under the Law, 241

R

RABBI NATHAN divided the Scripture into Verſes, 76
Rabbies, their Account of the Laws, 191
Rainbow, what we are to believe as to its becoming a Sign, 155
Rauwolf Dr. his Account of *Jeruſalem*, 405
Reaſon, its Uſe in Religion, 59
Prophets Appeal to that, 326
Red Sea, whence ſo called, 178
or *Arabian* Gulph, Ports thereon belong to the *Jews*, 267
Rehoboam, from his Reign to the Captivity, the fifth Period of the *Jewiſh* Story, 100
Remarks on his Hiſtory, 268
Religion derived from *Adam* by Tradition, 22
Revealed, a Diſſertation thereon, 21
Remember, this Verb how uſed, 94
Reſt, how required of the *Jews*, 198
Return of the *Jews* from the *Babylonian* Captivity, from thence till Chriſt, the ſeventh Period, 102
Revelation, its Neceſſity, 22
how made of old, 116
Revelations, reading them hath done hurt to Enthuſiaſtic Perſons, 66
Rites of the *Jewiſh* Church examined, 224
Roman or fourth Empire, 5
Rome, Church of, how idolatrous, 194
Rules, three general ones for underſtanding the Scriptures, 96
Ruth Book of, an Appendix to that of *Judges*, 151, 261
the Intent of that Book, *Ibid.* 262

S

SABBATH, how far moral, how far ceremonial in its Inſtitution, 199
Sacrifices no Part of Natural Religion, 111
why commanded by God, 112
an Account of them, 110
Expiatory, Euchariſtical, and Peace-Offerings, 204, 127
Sacrificing, Manner thereof, 205
Samaria, City of, 11
Province of, *Ibid.*

chief

chief City in *Ephraim*, 275
becomes the Capital of *Iſrael*, *Ibid.*
an Account of their Schiſms, 355
Samaritans, who they were, 278
learned the Religion of *Moſes*, 279
Hatred between them and the *Jews*, *Ibid.*
Sampſon, Remark on his Hiſtory, 260
Samuel, his Hiſtory, 263
his Ghoſt raiſed, 264
Sanballat, Governor of *Samaria*, 355
Sanctuary, where in the Temple, 210
its Furniture and Uſes, *Ibid.*
Sanhedrim, its Riſe, 256
its Nature and Power, *Ibid.*
Sarah ſaying ſhe was *Abraham*'s Siſter was no Lie, 167
Sardanapalus's Reign and Death, 3
Sawing, as under a Puniſhment, 331
Saul, Remarks on the Scripture Hiſtory of him, 263
Conference with the Witch at *Endor*, 264
Schechem once the Capital of *Iſrael*, 275
Scriptures, their Truth proved, 27
Objection to their Method anſwered, 60
other Objections anſwered, 36
Reaſons for the vulgar reading them, 66
Hindrances in improving from them, 67
how to read them to Purpoſe, 68
their Diviſions, 69
Stile of them, 76
how to be interpreted, 77
Sea of *Galilee*, 13
of *Tiberias*, *Ibid.*
Dead, or of *Sodom*, 14
Second Temple, Prophecy concerning it, 292
five Things wanting therein, 293
Sedarim, a *Jewiſh* Diviſion of Scripture, 76
Septuagint, the Hiſtory of that Tranſlation, 359
Serpent who tempted *Eve*, Remark thereon, 140
Curſe on him explained, 141
Service Morning and Evening, how performed, 212
Seth and his Poſterity, why recorded, 151
Seven, what this Number is uſed to expreſs in *Hebrew*, 89
Seventh Day, how ſanctified, 197
Chriſtians obliged to keep it, 198
why changed to the *Jewiſh* firſt, *Ibid.*
Shalmaneſer puts an End to the Kingdom of *Iſrael*, 275

Shecinah, what it ſignifies, 114
where it reſided in the Temple, 209
Shekel half, impoſed as a Tax for Religious Expences, 218
Shem and his Poſterity, their Settlements, 160
Shepherds, how an Abomination to the *Egyptians*, 180
Shew-Bread, the Meaning thereof, 210
Shiloh, the Prophecy of him explained, 174
the Tabernacle remains there, 253
Shoe, putting it off, the Meaning of that Ceremony, 262
Signs myſterious, how made Uſe of by Prophets, 322
Sin, its dreadful Conſequences, 140
to our firſt Parents, *Ibid.*
of *Jeroboam*, what it means, 268
Sinai Mount, or *Horeb*, its Situation, 189
Laws given there, moral, ceremonial, and political, 191
the Manner in which they were given, *Ibid.*
Singers, their Office in the Temple, 212
Sins national bring on national Puniſhments, 309
Slaughters, thoſe mentioned in Scripture reconciled to the Mercy of the Divine Being, 58
Sodom, the Hiſtory of its Deſtruction, 170
Solemn Feaſts, what and how many, 201
Solomon, from him to the Diviſion of the Tribes, the fifth Period, 100
builds the Temple, 266
Proverbs of, 352
Son, of what Force in *Hebrew*, and how this Word is uſed, 85
Song of Songs, the Meaning of that Expreſſion, 353
Sons of God, the Meaning thereof, 153
Soul, how this Word is uſed in *Hebrew*, 86
Spoiling the *Egyptians* explained, 184
Stature ordinarily the ſame in all Ages, 104
Statutes, the Ceremonial Law ſo termed by the *Rabbies*, 191
Stephens Robert divided the New Teſtament into Chapters and Verſes, 76
Stile of Scriptures, 77
metaphorical, 78
vulgar or popular, 77
figurative, 79
idiomatick, 81
Stillingfleet Biſhop, his Rule for Reading the Scriptures, 97
Sun, the firſt Object of Idolatry, 118
called *Baal* by the *Chaldeans*, 119
and *Moloch* by the *Ammonites*, *Ibid.*
and Moon, their Meaning in Scripture, 89
ſtands ſtill at the Command of *Joſhua*, 252

went

went back on the Dial of *Ahaz*, *Ibid.*
Syriack Language, what, 294

T

TABERNACLE deſcribed, 208
Tabernacles Feaſt of, whence derived, and how kept, 204
Tables, how God wrote the Commandments thereon, 192
of the Laws, where laid up, 209
Temple of *Jeruſalem*, an exact Account of its Deſtruction, 383
Service therein performed, 213
where it ſtood, 215
Form thereof, 216
Ten Tribes carried into Captivity, 277
Joſephus his Account of them, 276
St. *Jerome*, his Account of them, 277
Tent of the Tabernacle, what, 208
Teraphims, what they were, 119
Teſtament Old and New, whence ſo called, 70
Old, its Diviſion, 71
Modern, 74
New, its Diviſion, 75
Teſtimony, Heathen, 41
Theocracy, what, 254
Things to come, mentioned as if already happened by the Prophets, 324
Thorn, not produced firſt at the Fall, 150
Tiglath Peleſer, vid. *Arbaces*, ſubdues the Northern Parts of *Iſrael*, 275
Time not the ſame throughout the World, 200
how it varies in *Paleſtine* and the *Weſt-Indies*, *Ibid.*
ſolemn among the *Jews* explained, 201
Tirzah, the Capital of *Iſrael*, 269
Titus Veſpaſian, his Conqueſt of *Jeruſalem*, 384
Tongues, Confuſion of them explained, 158
Traffick under *Solomon*, how extenſive, 267
Tree of Knowledge explained, 139
its Hiſtory defended, 142
Tribes of *Iſrael*, their Diviſion, 11
thence unto *Ezra*, the ſixth Period, 100
Trumpets Feaſt of, 203
Tyaneus Apollonius, his Miracles refuted, 57
Types, a Definition of them, 228
of Chriſt explained, *Ibid.*
Ezekiel made one to the *Jews*, 340
Tythes, a Divine Ordinance from *Adam* downwards, 170

Shecinah, what it ſignifies, 114
where it reſided in the Temple, 209
Shekel half, impoſed as a Tax for Religious Expences, 218
Shem and his Poſterity, their Settlements, 160
Shepherds, how an Abomination to the *Egyptians*, 180
Shew-Bread, the Meaning thereof, 210
Shiloh, the Prophecy of him explained, 174
the Tabernacle remains there, 253
Shoe, putting it off, the Meaning of that Ceremony, 262
Signs myſterious, how made Uſe of by Prophets, 322
Sin, its dreadful Conſequences, 140
to our firſt Parents, *Ibid.*
of *Jeroboam*, what it means, 268
Sinai Mount, or *Horeb*, its Situation, 189
Laws given there, moral, ceremonial, and political, 191
the Manner in which they were given, *Ibid.*
Singers, their Office in the Temple, 212
Sins national bring on national Puniſhments, 309
Slaughters, thoſe mentioned in Scripture reconciled to the Mercy of the Divine Being, 58
Sodom, the Hiſtory of its Deſtruction, 170
Solemn Feaſts, what and how many, 201
Solomon, from him to the Diviſion of the Tribes, the fifth Period, 100
builds the Temple, 266
Proverbs of, 352
Son, of what Force in *Hebrew*, and how this Word is uſed, 85
Song of Songs, the Meaning of that Expreſſion, 353
Sons of God, the Meaning thereof, 153
Soul, how this Word is uſed in *Hebrew*, 86
Spoiling the *Egyptians* explained, 184
Stature ordinarily the ſame in all Ages, 104
Statutes, the Ceremonial Law ſo termed by the *Rabbics*, 191
Stephens Robert divided the New Teſtament into Chapters and Verſes, 76
Stile of Scriptures, 77
metaphorical, 78
vulgar or popular, 77
figurative, 79
idiomatick, 81
Stillingfleet Biſhop, his Rule for Reading the Scriptures, 97
Sun, the firſt Object of Idolatry, 118
called *Baal* by the *Chaldeans*, 119
and *Moloch* by the *Ammonites*, *Ibid.*
and Moon, their Meaning in Scripture, 89
ſtands ſtill at the Command of *Joſhua*, 252

went

went back on the Dial of *Ahaz*, *Ibid.*
Syriack Language, what, 294

T

TABERNACLE deſcribed, 208
Tabernacles Feaſt of, whence derived, and how kept, 204
Tables, how God wrote the Commandments thereon, 192
of the Laws, where laid up, 209
Temple of *Jeruſalem*, an exact Account of its Deſtruction, 383
Service therein performed, 213
where it ſtood, 215
Form thereof, 216
Ten Tribes carried into Captivity, 277
Joſephus his Account of them, 276
St. *Jerome*, his Account of them, 277
Tent of the Tabernacle, what, 208
Teraphims, what they were, 119
Teſtament Old and New, whence ſo called, 70
Old, its Diviſion, 71
Modern, 74
New, its Diviſion, 75
Teſtimony, Heathen, 41
Theocracy, what, 254
Things to come, mentioned as if already happened by the Prophets, 324
Thorn, not produced firſt at the Fall, 150
Tiglath Peleſer, vid. *Arbaces*, ſubdues the Northern Parts of *Iſrael*, 275
Time not the ſame throughout the World, 200
how it varies in *Paleſtine* and the *Weſt-Indies*, *Ibid.*
ſolemn among the *Jews* explained, 201
Tirzah, the Capital of *Iſrael*, 269
Titus Veſpaſian, his Conqueſt of *Jeruſalem*, 384
Tongues, Confuſion of them explained, 158
Traffick under *Solomon*, how extenſive, 267
Tree of Knowledge explained, 139
its Hiſtory defended, 142
Tribes of *Iſrael*, their Diviſion, 11
thence unto *Ezra*, the ſixth Period, 100
Trumpets Feaſt of, 203
Tyaneus Apollonius, his Miracles refuted, 57
Types, a Definition of them, 228
of Chriſt explained, *Ibid.*
Ezekiel made one to the *Jews*, 340
Tythes, a Divine Ordinance from *Adam* downwards, 170

V

VERSES, when first used, 76
Vespasian with his Son *Titus* sets out against the *Jews*, 383
his Deeds of Arms against them, 384
declared Emperor, *Ibid.*
Visions prophetical, 307
Vow *Jeptha*'s explained, 159
Urim and *Thummim*, what, 220
Usury, whether the *Levitical* Laws concerning it are still binding, 235
how Christians ought to act in respect thereof, 236

W

WATER miraculously supplied to the *Israelites* in the Wilderness, 188
Weeks Feast of, *vide* Pentecost.
Wife purchased of old, 126
Solomon's Wives persuade him to turn Idolator, 268
Wilderness, its Scripture Meaning, 14
Israelites wandering there accounted for, 181
Wilkins Bishop, of Sacrifices, 111
Woman of *Samaria*, her Discourse with Christ explained, 356
Women, where they worshipped in the Temple, 214
Words particular, how used in *Hebrew*, 83
Works of God perfect, and suited to his all-wise Designs, 131
World, whole, Phrase in Scripture, 6
Worship Religious, how preserved in Captivity, 213

Y

YAZDAN, the ancient God of the *Indians* and *Persians*, their worship of him, 120
Year Sabbatical, what, 203
of *Jubilee*, what, *Ibid.*

Z

ZABEI, *Arabian* Idolators, their Opinions, 120
farther Remarks on them, 225
Zeal of *Jehu*, Remark on it, 270
Zealots, the Attempts of that Party, 388
their Fury at the Seige of *Jerusalem*, *Ibid.*
Zecharia, his Prophecy explained, 342
Zedekiah made King of *Judah*, 283
his Eyes put out, and carried Captive to *Babylon*, *Ibid.*
Zephaniah, the Scope of his Prophecy, 336
Zion Mount, its Situation, 18

7 DEC 65

FINIS.